


THE  
SONNE OF  
THE ROGVE,

OR  
THE POLITICK  
THEEFE.  
WITH THE AN-  
TIQVITIE OF  
THEEVES. 

A worke no lesse Curious  
then delectable; first written  
in *Spanish* by DON  
GARCIA.

Afterwards translated into  
*Dutch*, and then into *French*  
by S.D.

Now *Englisht* by W.M.

LONDON,  
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## The Preface to the *Reader.*

**M**Ens naturall inclination is al-  
wayes prone  
and addicted to so great  
rashnesse, that though  
vice of it selfe is so abo-  
minable & blame-wor-  
thy, notwithstanding  
there be too many who  
openly praise it, and ac-  
count it their honour to  
practise it. Thence it cō-  
meth to passe that thest,  
A 3            being

*The Preface to*

being a pernicious vice  
and forbidden by the  
Lawes, doth not cease to  
be followed by many,  
who to defend them-  
selves from the reproa-  
ches which may be laid  
against them, allege that  
the *Lacedemonians* a peo-  
ple very severe and just,  
permitted the use there-  
of to their youth; that the  
*Aegyptians* held those for  
able men that could steal  
best. That for the same  
subject the Poets in  
their writings have brag-  
ged of the subtilty of  
*Mercurius*, and of the  
cunning of the god-  
desse

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desse *Laverna* who was  
the Theeves Patronesse.  
Briefly, that this profes-  
sion is made commendable  
by the crafty trickes  
of many that have exer-  
cised it, such as were *Pro-*  
*metheus* the father of *Deu-*  
*calion*, *Cacus* and *Autolicus*,  
the one the son of *Vulkan*  
and the other of *Mercurie*,  
*Arsaces* King of the *Par-*  
*thians*, *Denis* Tyrant of *Sici-*  
*lie*, The Emperour *Nero*,  
*Leo* sonne of *Constantine*  
*Coproninus*, *Fulvius*, *Flaccus*  
*Censor*, *Ninus* King of *Æ-*  
*gypt*, to whom *Iustin* ascri-  
beth the invention of so  
fine a trade, and a great  
many

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*The Preface to*

many others with whom  
the books of Authors are not  
filled. To which we may rea  
adde, that even the most all  
understanding men are bec  
not free from this vice, i quin  
it be certaine (as saith tran  
*Simplicius*) that the Prince we  
of the Peripatetiques (*A* bor  
*ristotle*) stole that which Go  
he hath from the most Lav  
excellent of those that bef  
went before him. That *Lex*  
*Virgil* drew all his richest bid  
inventions from *Homor*, test  
*Hesiod* and *Theocritus*, and *Paul*  
that *Cicero* boldly furnishe the  
himselfe with the do him  
ctrine of the *Stoiques* *Aca* but  
*demiques* and *Epicures*. wor

But

wh<sup>o</sup> s are may most a are ce, i faith ince s (A hich most that That theft omor, and nish do Aca- But

But for all this, it cannot be but that naturall reason must put downe all these vaine opinions, because according to *Aquinas*, Theft is quite contrary to that love which we owe to our Neighbours, and with-all to Gods Law and mans Law. And to this effect beside that in *Exodus* and *Leviticus* it is expressly forbidden, it is yet also detested by the Apostle *S: Paul*, where speaking to the *Ephesians* he saith, *Let him that stole steale no more: but let him rather labour and worke with his hands.* Also

*The Preface to*

the people of old taking  
notice of this truth or-  
dained against Theeves  
severall sorts of punish-  
ments, especially the Gre-  
cians & the Athenians, as Lu-  
dovicus Vives doth very well  
observe, who saith that  
the Emperor Frederick  
the third was the first  
that condemned them to  
the Gallies : Ovid speakes  
to this purpose that Scy-  
ron one of the renowned  
Theeves of his time was  
thrown head-long into  
the sea by Theseus, Procu-  
stes kill'd by Hercules and  
Sisyphus cut in peeces. Vir-  
gil that Pedant Balista was  
stoned

*the Reader.*

stoned for his thefts; and  
the divine *Arious*, that  
the King *Agreement*  
caused *Brunellus* the cunningest Thiefe that ever  
was to be hang'd for having boldly stolen *Angelicus* Ring and *Scripant's* horse. I passe all the other examples that I might alleage: to tell you in a word, good Reader, that this booke discourseth not here so much of the Antiquitie of Theeves and of their cunning flights, as to teach thee to eschew them, for if it be true that the wounds of Darts which

*The Preface &c.*

which are foreseene  
from farre, are not so  
hurtfull as those which  
are shot at us unawares.  
I assure my selfe that the  
Reader will use it as an  
instrument to avoide  
the snares which leud  
fellowes ordinarily lay  
for honest men,

Farewel.

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THE  
ANTIQUITY  
OF THEEVES

CHAP. I.

*In which the Author compar-  
eth the miseries of Prison  
to the paines of Hell.*

**T**He terror of Hell  
which is set forth  
to us in holy Wri-  
tings, doth so re-  
semble to us the miseries  
which are endured in prison,  
that if this had not that hope  
which th'other wanteth we  
might attribute unto it the  
title of a true Hell, seeing  
B title

The Au-  
thor would  
not haue  
beene so  
vehement,  
had he been  
in one of  
our English  
prisons,  
which for  
the most  
part are  
made rather  
places of  
ease and  
delight  
then pu-  
nishment.

that in this which is most proper to them, the one and the other haue a mutuall and full correspondence, which maketh me to wonder much at the vnprofitable diligence with which some late writers distill their brain's to finde the meanes how they may properly represent unto the world the horreur of that terrible mansion, when they might have attained to the end of their purpose in shewing onely the desperate life which people suffer in prison, which shall be perfectly knowne with its extreame miserie, if first of all we particularly treat of the torments which are perpetually exercised in Hell.

The Authors, who write upon this subject, bring the  
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paines of Hell to two points;  
the first and chiefe of which  
is their depriving from the  
essence of God, which they  
call essentiall paine, it being  
that, which properly con-  
taineth all the torments that  
can be imagined in Hel. And  
that same is so extreame and  
so cruell, that if the soule had  
in the other world as many  
pleasures and contentments  
as the thought of man could  
imagine, being deprived of  
God, it could not have any  
thing which had one onely  
shadow of comfort. Because  
that God being the roote and  
the fountaine of all good-  
nesse, and all contentments  
and delights, which are in  
the world being stored up in  
him alone, it is evident that  
with him the soule shall have

all consolation which is possible to be imagined and that without him it shall be plunged into a bottomlesse depth of sorrow & confusion, with which and with the certainty that it hath, that its griefes shall never be ended, it curseth its being, its birth and its life.

The other paine which the damned suffer in Hell is the accidentall paine, so called because it is joyned to the former as an accident, which serveth to make the apprehension of the damned more sensible, throwing them headlong into the bitter sight of their miserie. To this is joyned the detestable companie of Divells, the horrible and frightfull lodging, the severall kindes of torments,

torments, the continuall lamentations, the disorder, the confusion, the fire, the brimstone, the darkenesse and a thousand other afflictions, of which, and of the depriving of Gods being and presence, that wretched and perpetuall Hell is composed.

And as touching the varietie of officers, that beare rule in this darke dungeon, wee know already that in that great battell which Saint Michael th' Archangell had against Lucifer, for the throne and the glory of the Creator, not onely the same Lucifer fell from Heaven, and from the highest of his perfection to the lowest and hollowest gulfes of Hell, but also a great number of evil angells with him, who were

copartners with him in his  
rash and accursed purpose.  
And these although they do  
equally partake with him in  
the paine essentiall, which is  
being deprived of God, have  
neverthelesse some diffe-  
rence amongst themselves:  
whether it be that everyone  
is of one kind, as saith a  
Doctor of the Church, or  
whether for that they had  
more or lesse consent in his  
malice. Because that with-  
out doubt those who obsti-  
nately defended the pride of  
*Bucifer* fell with him into  
the deepest place of the earth  
which is the center of the  
the world where divines doe  
place Hell. And those who  
were not so vehement; but  
onely approved his purpose  
with a certaine and determi-  
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nate fellow-liking, fell not  
so low: I will say that the  
accidentall paine of them  
was not so great as that of  
these others. And of this sort  
the accidentall paine of these  
spirits was made severall ac-  
cording to the degrees of the  
malice which they had in  
their sinne. And though that  
in Hell there is no order, as  
*Job* saith; there is notwith-  
standing a certaine govern-  
ment and order among these  
spirits vnder-placed and di-  
vided into severall com-  
panies with diverse degrees  
and qualities. So as the good  
Angells in the heavenly  
*Ierusalem* are divided by  
their order into Angells,  
Archangells, Thrones,  
Powers, Cherubins, Sera-  
phins, and other holy  
dignities. B 4 All

All the Legions of Devils which fell from Heaven remained subject to the Arch. angell *Michael*, who hath commandement and empire over them all. As also according to some mens opinions, every good Angell of Princes hath commandement over one Legion. And beside the obedience which all of them owe to Saint *Michael*, as to their Captaine Generall vnder God, they have also among them their Prince of malice, to whom they are subject and obey, and upon him depend diverse Lieutenants and Governors, who wholly dividethe government of all the hellish malice, every one of them having vnder his charge the disposing and good

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good order of his band.  
Neither lesse nor more than  
in a well ordered Campe;  
where there is a great mul-  
titude of Souldiers, the  
body of the armie is divi-  
ded into severall Regiments,  
as are the Generall, the  
Camp-master, Captaines,  
Ensignes, Sergeants, Cor-  
poralls and others of this  
sort, who order the Soul-  
diers and the armie. And as  
there are sundry Offices of  
these, some being foote,  
others horse, some Musque-  
ters, others Pikemen, and  
finally of severall employ-  
ments: there are also among  
the evill spirits severall Offi-  
ces and places, some temp-  
ting by Covetousnesse, o-  
thers by Riotousnesse, o-  
thers by Ambition, and final-

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ly, every particular sinne hath its appointed and determinate Officers, having all of them equally; one onely end and scope to carrie soules to Hell.

In this Divellish armie there are some Div ls, that never come out of Hell, but are evermore shut up within it, receiving the soules which enter in thither, and giving to them a place and kinde of torment which their sinnes deserve. There are others who are ever wandring, *compassing the earth to and fro*, and searhing for soules to carrie them into Hel. Nevertheless let no man thinke that these have any power or authoritie to beare away one soule to Hell, nor these others to shut up in their darke

darke dennes, vnlesse it be by the expresse commande- ment and particular com- mission of God. And so much concerning these hel- lish Officers.

As for its largenesse, it is such, that all sorts of sin- full soules enter into Hell, and it is ordinarily full fraughted and peopled with Blasphemers, Perjur'd per- sons, Murtherers, Adulter- ers, Envious persons, and to conclude with all sorts of Evill-doers: who al- though they have in com- mon the essentiall paine, which is the wanting of God, and are all of them in Hell, yet they have severall roomes and torments accor- ding to everie ones deser- ving, sithence it is certaine that

that the paine of him that oweth little shall not be so great at all as the paine of him that oweth much, and that the just Iudge chastiseth and recompenseth every one according as he deserveth.

To all this varietie is added the extreme confusion of Hell, the disorder, the vnquietnesse, the varulie cariage, and continuall agitation, with which they are alwaies tormented, seeing it is evident, that where rage and despaire reigneth, there can be no friendly fellowship nor agreement.

This estate, practise & disposition of the horrible pit of this hellish lodging is the lively pourtraict of that desperate life, which men suffer in prison, in which the beholder shall

that shal find so in tire & so mutu-  
 be so all a correspondence that  
 e of there is not almost any other  
 and difference between them but  
 iseth in the name. Because that first  
 one to the essentiall paine of Hel,  
 th. which is the depriving of  
 lded Gods powerful presence, the  
 n of want of liberty hath corres-  
 vn. pondence, which with a just  
 cari- title we may call a paine essen-  
 tion, tiall, for so much as it is the  
 aies queen of al the apprehensions  
 evi. & motives of sorrow, which  
 and are able to afflict a good wit.  
 can And as in that, the soule  
 hip being deprived of God, it is  
 also deprived of all worldly  
 lif- pleasures, even so in this (to  
 of wit in prison) it enjoyeth  
 ve- not any thing which hath  
 pe. the least shadow of content.  
 in Because that although a pri-  
 der soner were clothed with pur-  
 all ple,

Purple, served as a King, fed  
 with the most delicate vi-  
 tuals of the world, his  
 Chamber hang'd with  
 cloth of gold, that hee  
 were entertained with all  
 sort of Musicke, visited by  
 his parents and friends, all  
 this, nor all that could be de-  
 sired more could bring him  
 any kinde of comfort. On  
 the contrary he should have  
 lesse, because that all things  
 availe nothing but to awa-  
 ken his appetite and make  
 him desire that which others  
 enjoy, and to which he can-  
 not attaine. Whence procee-  
 deth the increasing of his  
 want (of libertie) and con-  
 sequently his paine.

The harshnesse and force  
 of depriving (of libertie)  
 may be easily, known by its  
 contrarie,

contrarie, this being infallible that the depriving of one thing shall be by so much evill as the possession of it shall be good. And libertie being the most precious Jewell of the soule, and the greatest perfection, which the vnbounded Author of this, hath engrafted in the reasonable creature; it is certaine that the depriving thereof shall be the most crosse and vn sufferable of all others. That libertie is that which guideth and directeth mans actions to diverse ends, without enforcing them and with pleasure, choosung, and commanding, experience teacheth this, in which the supreme work-master would distinguish man from other living creatures, whose end

obtaineth

obtaineth by a naturall instinct, which leadeth them, as by a bridle, to the appetite and delight in it, and that it is so powerfull, and maketh man so absolute, that his vnderstanding having proposed the good, the perfect, the honest and the delectable, he may resolve with himselfe to love it or not to love it at all, sith that none but God may aske a reason of this so absolute commandement, Naturall Philosophie telleth it. Whence and from many other reasons, which I could bring, it is clearely perceived that there is not any thing in the world, to which the essentiall paine of Hell can more properly be compared, than to the depriving of libertie, seeing it bringeth

man



man to such extremitie, that he abhorreth himselfe, his being, his ranke, and his estate.

He knoweth well this truth which I write, who hath sometimes beene in prison, laded with chaines and with irons, subject to the rage of that terrible abode, cursing (though Noble and well borne) his being, his condition and Noblenesse, grieving to be that which he is, and wishing to be a great deale meaner. In midst of which despaire he envieth the peaceable condition and tranquillity, of the Commons, and could wish to have beene borne of the most base dregs of the people. He curseth his actions and his studies, the points of honour.

honour which his parents taught him, the vnderstanding which he hath, thinking with himselfe, that if he were a privat man, he should not at all see himselfe in so miserable and so extreame a perplexitie, and that this would not be litle enough for him, if despaire left him amongst the folke of that same sort and nature : but it goeth on refining and consuming him in the fire of impatience, in such sort, that it draweth him out of his reasonable being, and bringeth him to that of a brute beast, and to the most base and infinite kindes of them, that groaning for libertie, he envieth the bird that flieth, the Dog that barketh, the Pismire that travelleth, and desireth to

to be one of them. And the  
venome of this fierce beast  
stayeth not there, fortifying  
harder the cords of a pœore  
prisoner, it draweth him out  
of the ranke and file of li-  
ving creatures, making him  
desire to be a tree, an image  
or a stone, bringing him to  
nothing, and making him  
bewaile that ever hee was  
borne in the world. By  
which it is clearely seene  
that the want of liberty ma-  
king so unhappy a change  
in man, as to throw him  
headlong from the highest &  
most perfect of his inclinati-  
on and appetite, to the basest  
and lowest, and from the  
image and likeness of God,  
to nothing; this is the most  
strong and most rigorous  
paine that can be imagined,  
and

and that which truely doth better represent the essential paine of Hell.

To the accidentall paine doe correspond the innumerable afflictions and calamities, which follow the depriving of libertie, amongst which are the stinke of the prison, the disorderly frame of the buildings, the defamed companie, the continual and huge lewd voices, the diversitie of nations, the differing humors, the shame, the persecution, the disgrace, the mocquerie, the crueltie, the blowes, the torments, the poverty and the miseries without number, which are suffered in prison, of the which, and of other depriving of libertie the lively patterne of Hell is framed.

framed and composed.

As touching the executioners and officers, no man will deny but that all the earth is full of incarnat Divells, more obstinate and more accursed in their kinde than those of Hell, the most part of them being fallen, as *Lucifer* and his followers, from the Heaven of honour. I will say that for the deserving, and sinnes which they have committed, the Angell Saint *Michael*, who is the Iustice, hath drawne them from the fellowship and dwelling of the good, and they seeing themselves beaten downe and dishonoured, have taken vpon them the office of Divells, to avenge themselves of the poore innocent soules, running day  
and

& night thorow the streets, markets and publike places of the Citie, smelling out and searching for people to lay them in prisor. And these are they who commonly are called Sergeants, who drag a poore man to prison with such rage and tyrannie, as these in the perpetuall Hell could not utter more. And if we be able to find any difference betweene them, it is this, that the Divells of Hell fly from the signe of the Crosse; but those of the prison love, reverence and adore that happy signe, in such sort, that hee who would deale well with them, and somewhat turne their rigour into a litle pitie, it is necessarie that hee have alwayes the Crosse in his hands,

hands, for at what time hee shall leave it, they will torment him tentimes more than his sinne can deserve: but they having met with him, they say a *Pater noster* for the soule which they take, untill they come to *da nobis hodie*, and they goe not at all any further.

These Divells are those who walke commonly through the streetes, and places of the Citie, seeking for soules in the most secret corners, the multitude and trade of whom is so great, that I doe not thinke there are mote Legions of Divels in Hell, than there be Sergeants in the Commonwealth. Amongst them there be some that goe on horsebacke, who have charge to  
travell

travell into the Countrey, unto places farre remote from the Citie, and to bring men into prison from places most solitarie and quiet. These, for that they being of a more haughtie nature than the others, we may call Orientalls from the Region of fire, and these are called Archers or Messengers, the Legion or companie of whom hath for their Chieftaine or Capitaine a great Divell whom they call Provest.

There are other Divels in this Hell, the inferiours of the aforenamed, who goe ordinarily by tens or twenties in a companie, disguised and masked, to spie if they can catch one poore soule by treacherie, they are so cowardly,



cowardly so effeminate and  
dastardly, that they meete  
sometimes to the number of  
fortie and all to take one  
man, and yet they dare not  
adventure to take him their  
selves alone, without the as-  
sistance and aide of a  
Divell with a long gown,  
who vsually accompanieth  
them. They goe alwayes  
atter'd, torne and naked,  
and this is the lowest and  
most infinite Legion of all  
as the Hob-goblins vnder  
ground, whom the people  
have beene accustomed to  
call Apparitors.

Every Legion of these  
Divells have an infinite  
number of halfe-divells  
who goe disguised and co-  
vered through the Citie, ta-  
king notice of all that is

Spanish  
apparitors  
what sort  
of people.

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done there, with great subtiltie and craft. They take and change every day a thousand formes and shapes, shewing themselves in every companie in a severall manner; at one occasion going like countrey-men, in another like strangers, by & by of one profession, and by and by of another. These are they who with great sleight and subtiltie discover the price, after the same manner as the lying dogs doe the partridges, bringing the afore-said Divels to the proper place of the foule, which they would take, and pointing it out as with the finger: and these we call Spies, and amongst them they are called Recorders.

There be other Divels,  
who

who are esteemed more noble and more courteous, whose office is to repeale penalties, commissions, requests, to baile a soule, and to take the burthen on themselves, answering for it every time that the Iudge asketh for it. And though it be in their keeping, they give it alwayes time and place to sollicite its owne affaires, to visite its Iudges, and to pleade its cause, vsing with it some pitie and friendship. Finally they have a nature mingled with goodnesse and malice, and they are betweene Diuels and Angels, whom by reason of the familiaritie which they have with man, wee may call them Airie Diuells; and these the com-

mon people call doore-keepers.

All these aforesaid divels, & others whom I leave to mention for avoiding prolixitie, are found in the world, every one of whom goeth severall waies, leading soules into the Hell of prison, & all of them, after the manner of evil spirits are divided into divers Legions and troopes. Yet notwithstanding they torment not the soules because they enter not into Hell themselves, onely they deliver them to *Lucifers* Lievetenant the Iayler, & returne incontinent vnto their walke; for to give up their account to their Captaine, of the tentations which they have practized that day, and of the number of soules which they have carried that day to prison, every

one

one of them reckoning up the inventions & wiles which he hath practized in his hellish Office. There be also other divells which never go out of the prisō, nor have any other employment, but to torment the poore soules which enter in thither. And those are so tyrannous, so cruel & so wicked, that they satisfie not their enraged hunger but by sucking the bloud, & the life of the poore captive that falls among their hands: albeit they suffer him to breath so long; while they have emptied his purse. And these be the under porters & servants of the layler, who, as a President of that dreadfull dwelling, receives the prisoner from the hands of the Sergeant and writes in his booke the day of his

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entring, his accusation, his name and the name of that Divell that hath taken him.

These shut-up Divells have no power nor authoritie to torment a soule which the others do bring in, nor these others to take them, but by the command of Iustice declared by some honourable Officer, who with reason and truth by a signed writing chargeth these uncleane spirits to take such a soule.

As for the rest it may well be proved that every Sergeant hath power to leade a man to prison, even so as every Divell may beare a soule to Hell, seeing that there ordinarily entreth either an infinite number of prisoners, and every one imprisoned by his severall Iudge:

Iudge: some answer before a Iudge with a long gown, others before one with a short gown, without reckoning, many other officers of Iustice, who as good Angels have authoritie and power to exercise it, who have their appointed and pratical Devils, who execute their commandment and will.

As touching the diversitie of the lodgings, and places of their abode, the curious shall see many differing in the prison, every one fitted for the prisoners delight. For hee who is not criminall, and who is Noble is usually lodged in the lightsomest chambers and neatest contrived: but understand that the Noblenesse of a prison consisteth in a good purse. Those

that be of a meaner qualitie  
& deserving are fitted in cer-  
tain darke & black chambers,  
where smoke and cinders  
continually bearesway.

The prison hath yet this pro-  
perty of Hel, to take in all sort  
of sinners & criminals, being  
usually peopled, and full of  
Theeves, Ruffians, Cut-pur-  
ses, Panders, Whoores, Mur-  
therers, Perjured men, Bank-  
rupts, Cheaters, Usurers, &  
Sorcerers, in as great varietie  
as the living creatures that  
entered into *Noahs* Arke, so  
that entry is not denied nor  
the gate shut against any.

Of this remarkeable variety  
the confused multitude of a  
prison is composed with a  
thousand other circumstances  
which accompanie it, which  
because it is altogether disor-  
derly



derly & without bounds I shall not be able to reduce it to one terme or name, nor to give it a definition which Universally comprehendeth all the miseries of this dreadfull dwelling, if the curious Reader will not be contented with the Analogie and proportion which it hath with the perpetuall Hell. The which being supposed as a thing most proper to a prison, we shall be able to describe it by its properties & by experience, saying, that a prison is no other thing but a land of calamitie, a dwelling of darkenes, a habitation of miserie or an eternall horreur inhabited without any kind of order. It is a confused Chaos without any distinction, it is a bottomles pit of violence which

C 3.

hath

hath nothing that is in its  
own center, it is a tower of  
Babylon where all speake  
and none heare, it is a med-  
ley against nature, in which  
is seene the peace and agree-  
ment of two contraries,  
mingling the Noble with  
the infamous, the rich with  
the poore, the civill with  
the criminall, the sinner with  
the just, it is a communal-  
tie with agreement; one  
whole by accident, a com-  
position without parts, a Re-  
ligion without orders or  
Lawes, and a body without  
a head. The prison is the  
grave of Noblenesse, the  
banishment of courtesie, the  
poyson of honour, the cen-  
ter of infamie, the quintes-  
sence of disparagement; the  
hell of good wits, the snare

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of pretences, the paradise of  
cousenage, the martyrdome  
of innocence, the cloude of  
truth, the treasure of despaire  
the fining-pot of friendship,  
the wakener of rage, the  
baite of impatience, the mine  
of treasons, a den of Foxes,  
the refuge of vengeance: the  
punishment of force, and  
the headsmen of life. There  
he that yesterday was great,  
to day is meane; hee that  
was happy in the City, now  
starveth there; he that was  
richly clad, is starke naked,  
he that commanded, obey-  
eth; he that had his court  
full of caroches and rich  
saddles, findeth not now one  
more to visite him. There  
civilitie is turned into inso-  
lence, courage to subtiltie,  
shamelesse outfacing into  
vertue,

vertue, blasphemie into va-  
 lour, flattery into eloquence  
 lyes to truth, silence to noyse  
 modestie to boldnesse,  
 knowledge to ignorance,  
 and order to confusion: And  
 to end the miserie of that  
 unluckie place: I conclude in-  
 saying that it is a forrest full  
 of wilde beasts, in which  
 the one teareth the other,  
 eating his heart and drinking  
 his bloud, so that no scruple  
 of conscience, feare of God,  
 suspicion of love, compassion  
 or other respect whatsoever  
 which can have any shadow  
 of vertue or of goodnesse  
 is able to hinder them.  
 There one weepeth and an-  
 other singeth, one prayeth  
 and another blasphemeth,  
 one sleepeth, another wal-  
 keth, one goeth out, another  
 commeth

commeth in, one is condemned, another absolved, one payeth, another demandeth, and finally one shall hardly finde two of one exercise and will. One will be eating in a corner, another will pisse behind him: and in the middle of them another shall pull off his shirt and strip himselfe starke naked. Every one is imployed in his particular exercise, they not having any other houre or time appointed for that save their will, which being disordered, free in its actions, produceth them without any let or shame. In that which concerneth the sustenance of life, there is no order kept there among them, because that hunger is their appetite, their time of meales

meales alwayes, their table  
 the bare board, their sawce  
 the nastinesse and filthy  
 stinke, and their musicke  
 sneesing and belchings. The  
 hangings of their chambers  
 are all mourning, with some  
 borders of spiders-cloth  
 (cobwebs), their seates the  
 ground or some stone grea-  
 fed with two inches of fat  
 Bacon. The Dishes where  
 they eate are alwayes ene-  
 mies to cleanness, to serve  
 for a pot-lid and other vses  
 more base, and for spoones  
 they are served with five fin-  
 gers spotted like Iasper, and  
 having their nailes of a huge  
 length. As for their drinke,  
 the industrie of man teach-  
 eth them to make a pit in  
 the top of their Hat, and to  
 drinke in it more grease than  
 wine.

wine. And if peradventure there be found among them a pot or kettle, it shall be, according to the order and custome of the prison, battered without a handle, nor without vernish, and hath past the first yeare of apprenticeship, and hath beene vsed in the most base offices, serving for a pisse-pot, for a Flagon, for a vineger bottle, for an oile-pot and a bason. As for napkins, they take their skirts, or the outside of their breeches, and for a table-cloth the wrongside of a poore old cloake, threed-bare and fuller of Beasts than that linnen cloth which S. Peter saw in *Damascus*. In their garments they keepe a great uniformitie, going all of them clothed after the

manner

manner of Lent, and with *S. Austins* habite, but so tatter'd and pucker'd, and so fitted to the passions and necessities of their bodies, so that without breaking their cod-piece point they want not a perpetuall loose- nesse to satisfie their flux of the belly. They live **Apostollically**, without scrip without staffe and without shooes, having nothing superfluous nor double: contrariwise there is so great simplicitie that they cover all their body with one on- ly shirt, whereof many times they have no more save the sleeves, and they never leave it off till it can go alone of its owne accord. If *Marius* should come into the prison he could finde nothing to reprove.



with reprove them for, because  
ut so one may see them to the  
and very intralls. The combe,  
and tooth-pickers, brush, hand-  
dies, kerchiefe, looking-glasse,  
king sope-balls are banisht from  
they this place: of which pover-  
poose tie groweth so great an a-  
flux bundance that in their head,  
live beard, stomack & flankes a  
crip camell might be hidden. We  
hout cannot say that there is any  
g su kinde of vices in the prison,  
con because that idlenesse the  
reat mother of them hath no  
over entrie there, because they are  
ona allcarefull and watchfull to  
mes search for that which is ne-  
the cessarie for life: and their o-  
ave verplus time they spend in  
fixs exercising themselves on di-  
misse verse instruments of Musicke  
son having the itch for the Mis-  
to tresse of that vertue.

disbnd They

They have also their appointed houres for the military Art, in the which they fight with their bodily enemies, whence they retire evermore with the victorie, bearing continually for triumph & trophees the bloud on their nailes. They live in Evangelicall hope never troubling themselves with the care of that which they should eat or drinke to morrow. Their ordinarie comfort is the faith and hope which they have to come out of prison one day, and put an end to their miseries. With this comfort they live, ever dying, putting cataracts and deceiveable imaginations before the eyes of their reason. And if by chance the time of their imprisonment endeth,

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endeth, and Iustice giveth  
assent that some one of them  
goe forth, then the Divell is  
so carefull and so watchfull  
troubling and quelling his  
libertie, that it seemeth to  
him there are no gates  
through which hee can get  
out. One withholdeth him  
asking a debt thirtie yeares  
old, another the succession  
of one of his grandfathers,  
and another sheweth a band  
more ancient than the de-  
luge. And when his diligence  
and meanes have delivered  
him from his enemies with-  
out, these within doores  
begin to thunder out ano-  
ther song, for one deman-  
deth of him five shillings  
which he lent him eleven  
months ago, another that  
should pay for a pot which  
he

he brake to him, another draweth forth a bill of reckoning, asking him for ten eggs and a faller which he paid for him. This man demandeth that he should pay him the good-morrow's which he hath given him, another the good nights, one asks his Cap, another his Doublet, another his Shooes and all lay hold upon him. And when he escapeth this importunate swarm of Bees, these tunes begin to deafe his eares; the layler demands of him the rights of the prison, his entrance, his going forth, and the time that he hath tarried there, for his sleeping, his talking, his eating, his sneefing and his coughing, and all the time that he hath lived with-  
in

in there, making more scores  
in his booke than an Astro-  
loger on the erecting of an  
Horoscope. And when he  
hath given him that which  
he demands of him without  
reason, he askes his gloves,  
his layle fees, his slippers,  
his old shooes and a coife  
for the maide-servant. The  
Dog askes him to pay for  
his watching and barking  
that he hath kept for him  
while he slept, the Cat for  
the paines she hath taken to  
cleare his chamber from  
Mice and Rats, one pulls  
him on this side and another  
on that, and all catch hold  
of him like briers, while they  
have left him dry, pluckt  
bare, throng'd and as naked as  
his mother bare him.

This in briefe termes, is  
the

the miserable practise of this  
 living patterne of Hell, with  
 all its circumstances, in eve-  
 ry one of which there is  
 matter enough to make a  
 long and profound discourse.  
 That the Reader may be-  
 thinke himselfe hereof, that  
 being affrighted at the hard-  
 nesse thereof, he may avoide  
 the dangerous inconveni-  
 ences which are presented  
 every day to a man as long  
 as he is at libertie: for if he  
 fall once into the Divels  
 hands, and be forced to passe  
 through the wicket of Hell,  
 though his cause were his  
 protector, he should waite  
 for *S. Michael*; and if Iustice  
 were his protector, he should  
 ever remaine burnt with the  
 marke of Hell, into which  
 who so once entereth, hee  
 leaveth

leaueth the best thing that he  
hath amongst *Pluto's* hands.  
And albeit that hee enter  
there fuller and richer than  
the *Queene of Saba* when she  
came to see *King Salomon*,  
he shall come forth more  
lanke, more drie and more  
feeble than the seven  
kinge that *Pharaoh* saw  
in his dreames.

( \* \* )

CHAP. II.



## CHAP. II.

*Of a pleasant discourse which  
the Author had in  
Prison with a famous  
Theife.*

**T**O the end that  
none be deceived  
with this proverbe  
which, most men  
hold for a *Maxime*, when  
they say, That all noveltie  
is well pleasing; because  
that albeit Logicke should  
not condemne this propo-  
sition as false, experience  
would discover its deceit:  
for I doe not thinke that  
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there is any one in the world  
 that hath found the prison  
 pleasant, even at the first  
 time that he entred therein.  
 I may say of my selfe; that  
 when I was there, though  
 it was new to me I found  
 not any thing that I liked;  
 on the contrarie, the plea-  
 sure which novelties bring  
 with them was turned into  
 notable admiration and ex-  
 treame paine, seeing that  
 which willingly I would not  
 have seene, and talking of  
 that which lea<sup>d</sup> pleased me.  
 I spent the first dayes even  
 as all those, who enter into  
 that place have beene ac-  
 customed to passe them;  
 which is to consider the  
 lodgings, to be vexed at the  
 companie, and to shun the  
 familiar conversing with the  
 prisoners.

prisoners. And I might have  
past all the time of my im-  
prisonment in such like em-  
ployment, if it had lien in  
my power to do it, because  
that the companie invited  
me not to acquaint my selfe.  
But the necessitie being ac-  
companied with exceeding  
great curiositie which priso-  
ners have, when any one  
entereth newly into prison,  
tied me to frame my selfe to  
the usuall fashion of these  
people, from whom I had a  
sufficent report of the sub-  
jects and qualities of that  
habitation, without other  
paines-taking than to give  
them the hearing, because  
that by it a discrete man  
shall know moe sins in foure  
dayes than a Confessor in a  
hundreth yeares. In the con-  
clusion

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clusion with a faire shew and  
some pieces that I had in my  
purse I purchased the good  
will of all the rable, in such  
sort, that there was not any  
man of what ranke soever  
who did not esteem much of  
me, & participated not with  
me the most inward of his  
conscience. But the conti-  
nuall companie of this te-  
dious conversation trou-  
bled me, in such sort that I  
was not mine owne, nor  
had I the libertie to spend  
one quarter of an houre by  
my selfe alone. So I assayed  
by a thousand meanes to  
ridde my selfe from the  
head-strong importunities of  
those undiscereet people, but  
it was not possible for me  
to free my selfe, without  
taking the office that I had

D 2                      got

got over them. Wherefore  
 I was desirous to trie, it in  
 this martyrdome, seeing I  
 deserved no such thing, I  
 could finde some pleasure to  
 divert my minde and enter-  
 taine them. So continuing  
 my no lesse accustomed than  
 troublesome occupation, sit-  
 ting one day upon a bench  
 which was in the Chappell  
 of the prison, in the com-  
 panie of three or foure of  
 these gallants, hearing some  
 difficulties, whereof they  
 were come to consult with  
 mee upon the ten Com-  
 mandements, I heard the  
 Echo of a sorrowfull-voyce,  
 which called me pitifully.  
 All the standers by were a-  
 mazed; one of them ranne  
 to be informed of this vn-  
 looked-fornewes, but the  
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speedy hast. of him, which sought for me, prevented the curiositie of him who was gone out to know the newes; for I carstly had we heard the voyce, when after it, entered at the doore one of my religious followers. (held in great esteem amongst those people who were none of the holiest) with his colour changed, his visage bathed with teares, without a hat, his armes crossed, sighing and besetching with great humilitie the company, that they would let him be alone with me, amplifying his request by the shortness of time, as the principal remedy of mishap. They departed the place, and he seeing himselfe alone and with freedom to discover his

thoughts to me, without any other preface, preamble, advertisement or courtesie, he said to me.

Sir, to day is my feast day, and they have made me a gift of a clarke of a harbour, with a Cardinalls Hat: what remedie shall I be able to finde for so great a mischiefe. Verily this darke speech of his words, together with the manner of telling it, held mee some what in doubt, because I knew not how to comment upon so vnconthial language followed with so many sighes and groanes. Neverthelesse making a little stay at these words and already guessing that which it might be, I beleaved that he had got this hat at some pot of wine,

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and that out of the abundance thereof this noble dignitie had climed up to the head. So smiling I said to him: My friend, the Post that hath brought you this newes, is he of a douzen or of twentie? It is not of twelue, nor of foure, unhappy man that I am! answered he; for I am not drunke, nor ever was I in all my lifetime, and would to God that all the world were so retired in this action as I am: but as the Proverbe saith, some have the name, the others have the effect. And you doe not well to make a poore unhappie wretch that askes your counsell in his extreame affliction. His answer to the purpose redoubled my astonishment, and not being able

to hit at that which this might meane, I said to him somewhat in anger; Make an end then to relate to me the cause of your paine, and hold me no more in doubt with your darke speeches or ridles. Now I know, Sir, said he, that yee have not studied Martiall rearmes, nor you vnderstand not as yet Galunatias his stile, so it will be hard for youto vnderstand the comming together of two solide bodies with the perspective of red flowers in a white field. From this second answer I fully resolved that hee was not drunke, but foolish, and as to such a one, I agreed with him to all that he said, although I vnderstood him neuer a whit. And taking the  
subject



subject to reason with him  
upon the same reasons, I  
asked him, who made him a  
Cardinall and why? To  
which he answered me thus.  
You should understand that  
some officers of the three  
and of the five of *Topo &*  
*Tango* vpon the *Seventh* and  
the *Goe* met me one Sunday  
at midnight and finding me  
with the *As de baston* the lot  
would that they should run  
a hazard, and I remained  
with the money. They were  
deceived, and desiring to re-  
venge their wrong, they  
went to *Scipion*, declaring  
an *Vniuersall* head which  
they had seene in my hands;  
upon which they made long  
informations by the *Signes*  
*trasse & quincotalls*: and at  
the end of a rigorous exami-

These  
theevill  
words of  
the trade  
are after-  
ward made  
cleare.

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nation which they had of mee,  
 they found mee not good  
 enough to be Pope, they  
 left me the office of a Car-  
 dinall. You ought to account  
 your selfe happy, I answered  
 him, having so great a dig-  
 nitie, seeing that few ob-  
 taine it, and these with great  
 paines and travell. I would  
 quite it, withall my heart,  
 saith he, and that without  
 pension, if any one would  
 receive it for mee, and I  
 would moreover binde my  
 selfe to him to pay for the  
 scales, because to speake the  
 truth, it is a charge too heavy  
 for me, and hee that gives  
 it, hath not any good repa-  
 ration among the people, nor  
 many friends in the Church;  
 and this is the cause, that I  
 make no great account of it.

And

And doe not thinke that in saying, that I will no wayes accept of it, I can helpe my selfe of this paine: for it is not in my power, nor in theirs who receive the like charges to be able to refuse them, sithence dignities are bestowed by deservings, and albeit that men refuse them, they are made to take them by force, that no man may refuse them nor make resistance by too great humilitie, they binde it upon him as if he were a foole. Truly my friend, said I then to him, you ought to account your selfe happy and very fortunate, for such an election; this being supposed that it is made for deserving, and not for favour. Very fortunate, saith hee, assuredly I am.

am, howbeit an vnworthy  
 sinner, but nowise happy, for  
 if I were, I should not be  
 very fortunate. With this  
 answer I began to see clear-  
 ly, that he was neither foolish  
 nor drunke: but that dissem-  
 bling hee covered his words  
 of this his chatting, and reso-  
 lute to leave him with his  
 ——— I rise speaking to  
 him some harsh words, to  
 which hee answered with  
 great humilitie, saying, Sir  
 I beseech you to stay your  
 choler a litle: for it is not  
 without a mysterie, that I  
 have spokē to you in a riddle,  
 and beleeve me that in this I  
 have had no other intenti-  
 on, but to hide my mishaps  
 from some ——— who  
 usually watch harkning af-  
 ter the life of another, to  
 report

thy report them to their copse-  
mates. But now seeing that  
I can utter it to you without  
feare I will explaine my  
selfe, being well assured that  
a man of so good a wit as  
you are, will not be offended  
to heare my weakenesse, and  
will not deny me your good  
counsell which out of your  
charitie I promise to my  
selfe. So know that Cardi-  
nall is, that which to day at  
noone one hit mee over the  
shoulders: The Clarke of  
harbour hee that receiveth  
such as are condemned to the  
Gallies: those of three, are  
some of our companie, are  
some that watch the streete,  
when any theft is commit-  
ted, and these have the third  
part: Those of Five are  
some honorable persons, or

at least held for such by the  
 common people, who hid  
 and keepe the theft in their  
 house, and for that the fifth  
 part is givento them. Now  
 you shall know that by mis-  
 liking I being one night in  
 a list that was made, the  
 booty was so little, that there  
 was not whereof to make  
 neither fourth nor fifth, and  
 I being the man that put  
 himsefe in greatest danger  
 I was willing to goe away  
 withall, promising to redresse  
 the bygone fault in another  
 more gainefull occasion.  
 Those of *Seven*, and *Goe*,  
 I will tell my companions  
 found not this satisfaction  
 to the purpose, which I gave  
 them, because that absolutely  
 they would have their share.  
 I seeing that it was altoge-  
 ther

y thether impossible, for that I  
 hid had already eaten it; turned  
 the the processe to a quarrell;  
 fifth and laying hold on a baton  
 Now which is the *As* that you have  
 mis heard, gave one of them a  
 ht in found blow over the head;  
 the who seeing himselfe wound-  
 there ded, and his companions  
 make cheated, went to *S. Scipion*  
 a, and who is the Major, and accu-  
 put sed mee that I was a theife at  
 nger *Crochet*, which is an instru-  
 way ment wherewith we open all  
 presse manner of doores, and fol-  
 other lowing the accusation they  
 sion. made me be laid up in pri-  
 Goe, son. The Lords of the  
 ions Court, whom we call *Equi-*  
 tion *nals*, condemned mee  
 gave to goe into the accustomed  
 rely rounds about the streets, and  
 are afterwards to serve his Ma-  
 jesty in the Gallies of  
 her *Marseilles*.

no harm  
 should be  
 done

To be  
 whipt at  
 the Carr  
 taile.

Burnd on  
the shoul-  
ders.

*Marfeilles.* Which execution  
on should be made this same  
day at noone; I tremble be-  
cause ten a clocke is stricke  
already. If ye have any reme-  
dy to give me, ye will doe a  
great worke of mercy, be-  
cause I feare that the Hang-  
man having stript mee, and  
finding five markes about me  
which were unjustly given  
me, doubtlesse he will make  
mee take a shorter journey.  
The wretch had proceeded  
thus far with the explaining  
of darke speech, ere ever I  
could break off his discourse;  
so great was the astonishment  
which this entangled meta-  
phors left me in, & ending his  
story with a deep sigh, which  
came from his very soule, he  
fell halfe dead betwene my  
armes. He being come to  
himselfe

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himselfe againe, I began to comfort him the best I possibly could, counselling, for the last remedy to appeale to the Court, hoping alwayes for more mercie, from the highest seate of justice, than from the inferior Iudges. Scarcely had I ended my words but three or foure of his companions, dying for laughter enter'd at the Chappell doore, saying to him that the newes which they had tolde him were false, and those lashes were imaginary, that it was a trick of his enemies maliciously invented to trouble and vex him. With this newes the poore wretch came againe so suddenly to his first estate, that save there remained some remembrance of

of his first taking it to heart,  
he cut more than five and  
twenty capers in the ayre,  
with a thousand turnings of  
good liking, and his compa-  
nions began to play upon  
him, in which he paid them  
home their change, with fo-  
wittie answers, that hee left  
me a great desire, to keepe  
him with me all alone, and  
at leasure to know at length  
his vocation and office, and  
the cleering of some obscure  
words which he usually min-  
gled in his discourse, so I in-  
treated him, but he knowing  
that I had such a desire, in  
requitall of the patience with  
which I had heard him, and  
of the good counsell, which  
I had given him in his neede,  
he promist to give me a good  
account of his life, of his  
parents

parents life, and the change-  
able successses which hap-  
pened to him in his trade;  
with all particulars which  
could be learned amongst  
those of his office, & having  
appointed me a place at  
two in the afternoone;  
we went to dinner.

At (\*) (\*)

the good  
saw. and of  
is not saw (called)  
all hospital to be  
at the place appointed, not to  
the History **CHAP. III.**  
which I had requested with  
to great a desire; for haste  
an hour before that, which  
we had appointed, I found  
that he waited for me with  
extreme impatience and so  
great, that almost without  
fainting



## CHAP. III.

*To wherethe Thiefe relateth  
the Noblenesse and Excel-  
lencie of Theft.*

**T**He good *Andrew*  
( for so hee was  
called ) was not at  
all slothfull to be  
at the place appointed, nor to  
declare to me the Historie  
which I had requested with  
so great a desire: for halfe  
an houre before that, which  
wee had appointed, I found  
that hee waited for me with  
extreame impatience and so  
great, that almost without  
saluting

saluting me, hee began to re-  
 late this Historie, saying.  
 Know, Sir, that if from the  
 time of your birth ye should  
 have gone searching through  
 all the Universities of the  
 world for some one, who  
 with more ground, experi-  
 ence & learning then I could  
 informe you of that which  
 yee desire to know, it were  
 impossible to finde him: see-  
 ing that in this which tou-  
 cheth (and let this be spoken  
 without vanitie) the under-  
 standing of the riddles of *Mer-  
 curie Trismegistus*, and o-  
 ther darke Philosophers, and  
 to be, as they say, of the right  
 haire and feathers, I will not  
 yeelde it to any man in the  
 world. With this and other  
 secrets reserved to my own  
 onely discretion I have found

out

out the Philosophers stone  
 and the true *Elixar* of life,  
 with which I turne poyson  
 into medicine; the course  
 cloth into cloth of gold,  
 and hunger into fulnesse and  
 satietie more than sufficient,  
 without putting any thing to  
 it of my goods, save the  
 turning of a hand. I doe not  
 deale as a thousand other ig-  
 norant people of our daies,  
 who being blinded by the  
 gainfull end which the  
 practise of the great Philo-  
 sophers-stone promiseth  
 them doe adventure rashly  
 to spend all to finde nothing,  
 & to vndoe a hundred thou-  
 sand essences to finde one  
 fifth both vncertaine and  
 false; whose excesse and cu-  
 riofitie have none other end  
 but infamie, miserie and po-  
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vertie, and finally a shame-  
full death: for as much as  
those who have consum'd  
their owne goods and the  
goods of their friends, to  
search for that which they  
have not found, utter their  
rage with strokes of ham-  
mers upon the seven mettals,  
which are the cause of their  
overthrow. And which is  
worse, with all the tryalls  
and unhappie ends of Alcu-  
mists, there is not any man  
to whom curiositie will not  
awaken the appetite, and  
provoke the will every time  
that he heareth any man  
talke of this arte. Mine is not  
of this kinde, and therefore  
lesse subject to the fancies  
and idle imaginations of  
*Geber Arnaut, Raymond Lully*  
and other great Advancers  
of

of the arte, whose knowledge consisteth in not to be understood; it is easie, plaine and without any mixture. Nevertheless he who hee will that shall exercise it, it is necessarie that hee be wise, prudent and well advised, because that wanting or failing in one whatsoever it be of these things, a man shall easily lose in an instant all that he hath gained in all his life. This noble art also hath not *Aristotles* principles, because that as well he as all others that follow him, imagined that nothing could be made of nothing; this being true that in this our Art, all things are made of nothing; and if we may attribute any principle of them which he propoundeth



in his Physicks; it is the pri-  
 vation only, seeing that from  
 it alone we come to the pos-  
 session of infinite wealth. As  
 for our tooles, I cōfesse there  
 are some; forasmuch as there  
 is no trade that can be with-  
 out them; but neverthelesse  
 they are so easie & so cheape,  
 that we well nigh make them  
 our selves; after they are  
 made, they last time out of  
 minde. The ground then  
 to busie one of our trade, is  
 onely the good courage and  
 sound disposition of his body  
 and limmes, and with this  
 alone a man becommeth his  
 crafts master, without any  
 other ornament. — And doe  
 not think that this Art, having  
 so poore a beginning as no-  
 thing, is shameful or infamous,  
 for it is the most noble, the  
 most

absolute and the most privileged of all those that are in the world, so farre forth that acknowledgeth nor respecteth neither King nor knave, nor careth it for all the Monarchs of the earth, nor for the Ecclesiastike power, nor for the Secular: but rather all pay tribute and travels for him. Its fields are fruitfull in drie grounds, it gathers the fruit without sowing, it hath no traffique with any, and demands of all, it lendeth to no body, and all are indebted to it, its harvests grow without raine, and there is not any thing whereof it taketh not the tithes. There commeth not any fleet from the *Indies*, nor great ship from the *Levant*, wher  
of

of it not make shew to be partner, there is not a *Guine* Marchant, that is not its debtor, and finally, it catcheth up all. And which ought to be most valued in this pretious Art, is the great ease with which it is exercised, in which it exceeds all other Arts, that are till these our times found out in the world, the end of which is contrary to that of this, because that is perfected in the doing, this in undoing, and to undoe being more easie than to doe (as the Philosopher saith) doubtlesse it is but that our Art is easier than all others whose end is obtained with great paines, travells and difficulties.

Honest *Andrew* had proceeded further in the praises

and excellencie of his trade, if I had not broke him off with an extreame impatience, the titles of honour and noblenesse which hee gave it seeming to me altogether improper, as well for that it is of it selfe infamous, as for the innumerable dangers which usually happen to them, who undertake such like traffiques: wherefore I said to him; I do not know, *Andrew*, how nor by what reason you your selfe reckon up to me these Arts so noble, so easie and so profitable, seeing that you have related to me the perilous extremities in which you have beene, which your povertie and calamity assure me to be of little profit & of great misery which is therein, that makes mee

to marvel very much at your  
persevering in your unhappy  
trade, ere you were made  
wise by the experiences past.  
You have reason (he answered)  
and I confesse that  
many hazards and disgraces  
light upon vs, but one Oxe  
eareth more than a hundred  
Larks; I will say that one  
good encounter shoulders  
out many disgraces, which  
have not in so great number  
as you thinke, and though  
they were, it is not possible  
for vs to give over this trade  
but by death, because this  
Art hath I cannot tell what  
with it, that it is like one sicke  
of the Drop sicke, who the  
more he drinks the more he  
thirsts, and of one onely act  
there becommeth a habite,  
*qui difficile remouetur a*

*subjecto*, which is hardly re-  
 moved from the subject.  
 And I know wel that you will  
 like my doctrine well, being  
 so learned a man as you are,  
 seeing they are accustomed  
 to dispute among the Philo-  
 sophers if this maxime of  
*Aristotle* ( who saith *Ex pluri-*  
*bus actibus generatur habitus*,  
 of many actions is begot a  
 habit ) be Universally true.  
 And some say that of one  
 only action a habit may be  
 bred, which should be under-  
 stood of morall actions, and  
 those of worser sort: I will  
 affirme that to breede a con-  
 tinuall custome in sinning,  
 one only action is sufficient:  
 but to doe well, there is need  
 of many. The reason is  
 cleere, for that the will of  
 man being disposed to sinne,  
 because

because it is called *fomes peccati*, the fewell of sinne, and for the miseries drawen upon it in its conception, one action alone leaveth in it a certaine inward disposition with which it becommeth easie, and disposed to like actions; but the desire being so marred, corrupt and ill disposed to receive vertue, there needeth not only one vertuous action, but many, if any disposition or custome of doing well should remaine after it. By which you may judge that albeit a thousand disgraees fall upon us it were almost impossible for us to forsake our trade, nor change our life, having already turned it into a nature, and if this should be done, it should be needfull to make the

world a new againe, more or  
lesse all wooll is haire, we  
are all of us of one brothers  
hood; no man is content with  
his state, he that hath most  
desireth more, that which  
costeth little agreeth best  
with us, and all (as the Pro-  
verbe goeth) like well.

But mishap be to that in-  
fortunat man who payeth for  
all; for as the Proverb saith,  
the Gallows are for all  
such, we rubbe all men, and  
for those finnes some are  
hang'd, others are rich.  
Happy are they who robbe  
Hippocrates-like, I will  
speake as the Physitians;  
whose faults the earth cover-  
eth, so that no man is able  
to accuse them, nor aske re-  
stitution of his life, and of the  
money which they have  
blow publickly,

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publickly rob'd and in the view of all the world. And though some of these be spirituall men, others temporall, notwithstanding all meete in the same way, and shoote at one marke: for there be also horseleeches which sucke the world sweetly, and wring their necke, with a sad dumpish countenance, and a faire shew colour their ambitious designs with godly words. And for them, it is said in the Proverbe, the Divell is behinde the Crosse. There are others also, who though they wring not the necke, nor speake so much of God, apply neverthelesse the jurisdiction of their offices in favour of him that giveth them most; who being lap't

in long wide gownes making  
them to bee respected there is  
not a man that dare to give  
thē a word, nor shew by any  
signe the evil satisfaction that  
they have by them: but the  
wretched person that neither  
hath God in his mouth, nor  
barke wherewith to hide him-  
selfe, if he be not very wise &  
prudent all the persecutions  
of the world hang about him  
at once, all men spit in his  
face, and he is the marke of all  
the abuses in the world: wher-  
fore blame not our Art be-  
fore you understand it; for  
you should so offend all the  
world & perhaps your selfe,  
sith no man liveth without  
fault. How much more if you  
knew what sweetnesse there is  
to gather the fruit where one  
hath not planted, and to find  
the

the ingathering in his garner  
& in his cellar, himself having  
neither fielde nor vineyard,  
you would even licke your  
fingers at it. Is this a smal mat-  
ter I pray you, that a man ri-  
seth in the morning not ha-  
ving penny nor farthing, nor  
knowing yet whence to have  
it for to nourish his family,  
and yet ere night he is worth  
ahundred crownes, & know-  
eth not whence they came?  
Is this a small matter in grea-  
test sloth and necessitie to  
finde apparell cut and flasht  
without paying either for  
stufte or making? Is there  
any such Noblenesse in the  
world, as to be a Gentleman  
without rents, and to have o-  
ther mens goods so his own,  
as that hee may dispose of  
them at his will, without  
costing

costing him any more but  
to take them? Doe you  
thinke it a small matter to be  
a Marchant without a stocke,  
to gaine two hundreth for  
nothing, without crossing the  
seas, going to faire or market,  
not caring if the Marchant  
turne banque-rupt, if the  
yeare be barren or plentiful,  
if wares be deare or cheape?  
And if y<sup>e</sup> will take our trade  
by way of reputation or cre-  
dit, doth it seeme a small  
thing to you, to finde one  
who will insure us our life,  
whatsoever wee doe, and to  
have at our becke some  
Iudges, who save us from the  
lash from the Gallies, from  
torture & from the Gallowes  
only with a single & wel-assu-  
red promise to satisfie them  
with the gaine of our next  
theft?

theft? And that they do this  
not only for us, but for our  
friends, kindred and acquaint-  
ance? Abuse not your selfe,  
and acknowledge that there  
is no life more assured in this  
world than ours, for instead  
of one displeasure that wee  
have, there are infinite plea-  
sures and contentments to  
be enjoyed. And to this  
I much for my profes-  
sion and trade.

\* \* \*

CHAP. III.



## CHAP. IIII.

*To him the Thiefe relateth the  
life and death of his Parents  
and the first disgrace that  
befell him.*

**A**S for my race, you shall know that I am a man borne of a woman, in a town of this world, whose name I lost in a sicknesse which I had in the yeare fixe hundred and foure. My, father was called *Peter* and my mother *Hope*, people, though meane, honorable and vertuous, of good reputation and praise-worthy manners. And as for the  
good

goods of fortune, they were not so great, that they were able to give bribes, nor marry Orphans out of their meanes, nor so meane, that they obliged themselves to aske almes, nor to subject themselves to any man, but they were people that knew how to live, and that had bread to eate, and clothe to put on. In all the course of their life there was nothing found that they could be reproched for, nor whereof they could be reprov'd, because they heeded no other thing (particularly my mother) but to keepe their honour and the good esteeme which they had gained, for which and for the freedome and faire conditions of their proceedings

ceedings and conversation,  
 all the world honored and  
 loved them. But as vertue  
 is ordinarily envied, and  
 honest people persecuted,  
 there was no want of ma-  
 licious and wicked people,  
 who by false and rash ca-  
 lumnies darkned the bright-  
 nesse and glistering of their  
 good works & the cleannes  
 of their life. They were ac-  
 cused ( I say ) to have  
 robbed a Church, to have  
 spoiled the Vestrie with  
 the ornaments and chalicees,  
 and which is worse, to have  
 cut off *S. Bartholomews* hand,  
 who was upon an Altar,  
 which they said was of  
 silver. An accusation as ma-  
 licious as false, especially,  
 for my mothers part, whose  
 devotion towards the Saints  
 was



was so great, that when she went to Church, if my father had not pulled her out by the haire, for the Sexton had not shut the doore against her, there was no means to make her come out of the Church, although she had beene three dayes without meate, and her devotion was so knowne to all the people, that she never came forth to the streete, but a thousand folke praised her to say some *Ave Maria* for women with child, sicke and other afflicted persons, having all of them great faith in her prayers. But as there are traitors enough to condemne a just man, and in this age innocency serveth to no purpose, if it be not favoured, for so much as

the

the Lawes goe as it pleaseth Kings, it came to passe that notwithstanding the reproaches which they gave in against the witnesses, more than sufficient to refute the malice of the accusers, and to manifest the innocencie of the accused, they condemned them to die, and together with them a brother of mine, and my mothers Nephew. Verily the case was strange and scandalous, though false, and their death unjust: but whatsoever the cause I doe not envie them the profit, which let them eate with their bread, they shall not goe to Rome for penance, for there is a God in the world that seeth all things, and seeing he punisheth that  
he

he will not suffer one haire of  
the iust to perish, it belongs  
to him to avenge the wrong  
done to his servants, for so  
I may call them, yea even  
Martyrs, sith they constant-  
ly, suffered death for the  
love of God, they being ac-  
cused of faults which they  
had not committed. A  
tricke, finally that they be-  
ing poore, they were con-  
strained to pay with their  
life, that which they were  
not able with their goods. I  
only may praise my selfe  
that I found some mercie  
with the Iudges, in confide-  
ration of my young yeares,  
and of the small experience  
that I had; yet the favour  
they shewed me, was a grace  
with sinne: because Iustice  
left me my life, with con-  
dition

dition that I should be the executioner of these Martyres. I was very unwilling and did all I could, not to commit so execrable a crime as that is, to take away their lives that had given me mine: but it was impossible to excuse me, but by losing my life with them. Wherefore I considering that a nother would doe that, which I refused, and of the other side the perswasion of my friends who with a great charge upon my conscience, counselled me to doe it, that so the whole kindred of my parents should not be lost, and that there should remaine some one in the world who might pray for them; I put on a resolution to doe that which for any other respect I would

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would never have done. But  
this is my comfort, which is  
not a little one to me, that  
my father gave me his blessing  
at the houre of his death  
forgiving me all that I could  
have committed in this  
world, against the respect  
and reverence, which I owed  
him, giving me also some  
wholesome counsels, and  
recommending to me vertue  
and the feare of God, above  
all that I should ever strive  
to belike my parents and  
that I should shew my selfe  
such a one as those of whom  
I was descended. With these  
reasons and some others I  
remained greatly comforted,  
and resolved to end  
my prison with their life. I  
was left an Orphan, young,  
alone, or ill accompanied,  
and

and without counsell, without knowing what side to turne me to, for to maintaine that life which these gentlemen had left me, because that the cockering and good cheere in which my mother had bred me, had beene the especiall cause of my undoing, shee suffering me to live idly and lazily.

Neverthelesse I seeing that the memorie of the good past brought me no profit, and that if I should live and eate bread it ought to be with the sweate of my browes, I determined to looke out for a master whom I might serve, or some handie-crafts-man with whom I might learne some trade, which was all in vaine, because

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cause that the accident of  
my parents being in fresh  
memorie, and their infamie  
yet late, I found not one  
that would receive me into  
his house, nay not so much  
as to be a groom of his  
stable: wherefore I was for-  
ced to leave the countrey,  
and to goe try my fortunes  
in a strange countrey. What  
countrey is that (I asked him  
then) in which your parents  
dwelt, because if I be not de-  
ceived in the discourse of  
your relation, you have  
changed its right name as  
also its surname, and your  
owne? Command me not,  
I beseech you, answered he,  
to breake a solemne oath  
which we of our profession  
have made amongst our  
selves, which is never to re-  
veale

veale to any man our owne  
 countrey, nor our parents  
 name, this being supposed  
 that it availeth little to the  
 truth of my history to know  
 it, and though it seemeth to  
 you that it is no mysterie to  
 conceale it, beleeeve me you  
 are deceived for so much that  
 there is nothing more danger  
 ous in our Art, than to tell  
 a mans true name, as well as  
 of his countrey, as of his  
 baptisme, seeing that as you  
 know, albeit we be fallen a  
 thousand times into the  
 hands of Iustice, and that  
 we be as many times con  
 victed of some crime, wee  
 onely changing our name,  
 we ever make it appeare that  
 this is the first time that we  
 have beene taken, and the  
 first crime whereof we have

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ever bin accused, and no man knowing the name of our parents, nor of our countrey they cannot be informed of our lives & manners, nor our parents receive any shame from our disgrace seeing that as you may oftentimes haue scene, when they cōdemne a man the first words of his sentence say; such a one, of such a place, the son of such a man & such a woman is condemned to be whipt or hanged such a day, moneth and yeare, from which proceedeth nothing else, but sorrow to him that dyeth, and dishonour to his parents. If this be so (said I to him) you haue reason to hid it, & this being supposed that is not for your auaile to tel it, & it auaileth not me to know it, let us leave it,

F

and

and follow your Historie. It fell out then (said hee) that about foure leagues from the place of my birth, I put my selfe apprentice to a Shooemaker, it seeming to mee to be the most gainfull of all trades, especially in *France*, where all those that walke goe at it were post, even as if Iustice wererunning afterthem, and where all Shooe themselves against nature, that which is contained being greater than that which containeth that is to say, the foot greater than the shooe, whence it falleth out that the shooes last a very short while. I opened then mine eyes thither and bend my minde to this trade for that beside the gaine it was the

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the most easie. But as from my infancie my parents had taught me to rip, it was not possible for me so suddenly to change the habite which I had already, turned into nature, and so fixe weeks past ere I could learne to set one right stitch. From this ignorance my Master tooke occasion to disdaine me, breaking some lasts on my head, to see if they could leave some impression beside the continuall abstinence with which hee punisht me, some of his friends having said to him that it was a singular remedie — — — and quicken my wit. This life seemed not good to me nor to bee desired, wherefore I resolved to forsake it, and lay out for  
F 2                      another

another more peaceable,  
knowing particularly in my  
selfe some motions of No-  
blenesse, which inclined me  
to things higher and greater  
than to make shooes, where-  
fore I conclude with my  
selfe to search all meanes  
possible to bring me into the  
house of some man of quali-  
tie and rich, being assured  
that with the faire conditi-  
ons and readinesse that I had,  
my service should be well-  
pleasing to my Master. Veri-  
ly the resolution was good,  
and the thoughts honourable  
and noble; but so lame,  
maime and without force  
for want of meanes, and  
apparell to set them forward  
seeing that it is most certaine,  
that if with my hands waxed,  
my apron and other markes  
of

of a Shoemaker I should have presented my selfe at the gate of some Knight, they would not have suffered me to enter

This difficultie held mee some few dayes in perplexitie without knowing how to enter upon my enterprises, notwithstanding making a vertue of necessitie, being vexed at the miserable life which I led, I determined to draw Physicke out of the disease, and honie from the Bees stings, and endeavouring to revenge my selfe on the Spanish lether and all shooc-makers. To this effect there came a notable boldnesse in my mind, yea and profitable enough and sure, if fortune who then was my enemy had not over-thrown

my designes and my inventions, I considered that if I stole any thing out of the house, my shift should have beene discovered in an instant, and I as a stranger and friendlesse, beene ill dealt withall, particularly, with the hatred which my Master bare towards me, & the harshnesse with which they are wont to punish household thefts in *France*. So rising on Fryday morninge early than I had beene accustomed, rubbing my hands with waxe and also my face, I went with my apron girt to mee, and my hands all bedawbed, to runne through all the shops of the towne, especially those that were best acquainted with my Master, and telling to every one

one that were in the shops,  
that the Gentleman staid at  
my Masters for a paire of  
bootes of the eights, to put  
them on incontinent, I asked  
for one boote to trie if it  
would fit him that desired  
them. None made any dif-  
ficultie to give me it, thin-  
king that a man could not  
be served with one  
boote alone, otherwise the  
most part of the shooe-ma-  
kers knew me, and these who  
had never seene me were in  
a minute so well satisfied  
with my presence, that if  
the first finder out of the  
trade had come, they could  
not have given him more  
credite. With this inventi-  
on I went almost through  
all the shops of the towne,  
ever heeding to aske for a  
F4 boote

boote of the same size, and last that the first was of: And the invention fell out so to the purpose, and with so great ease that in halfe an houres space, I gathered me then two hundred bootes all of one size, and of one fashion, which having tied up in a sacke, I laid them on my shoulders and betooke me to the way. The fact lay dead without suspition almost two houres, but seeing that I came not backe againe, nor returned the boots which I had carried away, nor tooke that which I had left, all of them suspected that which truely fell out. And so this time being past, more than a hundred apprentices were at the doore where I dwelt, every one asking for his



his boote, which my Master  
and some few of his neigh-  
bours, who loved mee not  
very well, seeing they told  
the Iustice, who dividing  
themselves through the three  
gates of the Citie, met mee  
not very farre from one of  
them, because the weight of  
my burthen suffered me not  
to get out of sight as I could  
have wisht. They brought  
me back to the towne, and  
proceeding against mee for  
the fact yet hot and fresh in  
minde, they condemned me  
to walke foure houres  
through the accustomed  
streets (that is to be  
scourged) with three  
yeares banish-  
ment.

C H A P. V.

F5



## CHAP. V.

*Of the first Theefe that was  
in the world and whence  
theft had its beginning.*

**A**Lthough this noble  
Art had no other  
excellency but the  
antiquitie of its  
beginning and the Noble-  
nesse of the first finder out  
thereof, it might suffice to  
the end that every good wit  
should approve it for to be  
the most Noble of all those  
which are practized at this  
day in the world, the first  
inventour thereof was one  
of the fairest Angells that  
was

was, whole beantie, dignitie  
and greatnesse was so extol-  
led and high, that the most  
curious of his perfection  
found no other title more  
proper to exalt him than that  
of the Morning Starre,  
Governour of the dawning  
of the day, the Sun's Am-  
bassadour. This then was the  
first Thiefe that was in the  
world, or before the world,  
if it be true that the Angells  
were created before time,  
who overcome by an ambi-  
tious desire, adventured rash-  
ly to robbe God of his glo-  
rie. But hee was degraded  
because Iustice tooke him  
in the fact, and seazing upon  
all the goods that hee had,  
condemned him to perpe-  
tuall prison, and together  
with him all his associats.

The

The second Thiefe that ever was in the world was our first father *Adam*, as bold as the Angell, yet not so blame-worthie for being not so malicious in his sin, and of lesse knowledge, albeit I cannot be perswaded that hee was ignorant of the obediēce, which he owed to his Creator, having knowledge infused in him. Neverthelessse overcome by the importunate reasons of his wife, and tormented with an ambitious curiositie hee was desirous to steale the knowledge and wisdom of God. But it fell out as badly to him as to the Angell, so that his fleeing and hiding himselfe served him to no purpose, for the Iudge having asked him, and he not being able

that was as not being sin, e, al- ded the d to ow. Ne. the his han was ow. God y to that him- our- ving eing able

able to deny the fact, for that he was taken in the fault, his state of innocencie and originall justice was taken away, he and all his race remaining condemned to spend their life with sweate, travell and mishaps, and his wife to bring forth her children with sorrow. And if you aske mee why God did not equally punish these two theeves, being guiltie of treason, and having attempted one and the same kinde of theft which is the divine perfection. It was to this purpose that I have heard spoken by a great doctour and Preacher of the Church; because if God had punished man with the same rigour that hee punished the Angell withall, he had destroyed

stroied an intire nature, seing  
 that all men sinned in *Adam* &  
 so the world had remained  
 imperfect. But in punishing  
 the Angell, this incōvenience  
 followed not, because many  
 other Angels remained in  
 heaven, and all the nature of  
 Angels sinned not, and this is  
 the cause why God was not  
 so severe to man as to the An-  
 gels: but you shal better learn  
 this curiositie from some o-  
 ther, who knoweth it better  
 than I do. It is sufficient that  
 those aforesaid Theeves were  
 the first that brought theft in-  
 to credit in the world. And  
 wee cannot say, that pover-  
 tie and necessitie stirred them  
 vp to steale, because the first  
 was the noblest and mighti-  
 est of all the Angells, and  
 the second was the first of all  
 men,

men, King of the living creatures, and absolute Lord of the earth. From thence is brought in the deceite which to the day, this world seeth, beleeving that poverty was the finder out of theft, seeing it is riches and prosperitie, because the love & desire of honour and riches groweth so much the more as it is increased, as a Poet saith very well. Ambition being an unsatiabie fire, in which how much more wood is laid, so much the more it is inflamed, and a Dropsie, in which the more one drinketh, the more hee thirsteth. Even so in those great theeves, the great riches and prosperitie which they had, was the cause of their unruly appetite, and unsatiabie

ble ambition, for that they desiring that which they had not, they could not attempt any other theft, but the glorie and wisdom of God, seeing they possessed all the rest. Whence you shall understand, that to steale and robbe is in a sort naturall to man, and that it goeth by inheritance, and propagation in all the linage of men, and not by cunning. For if it be true that we all are partakers of *Adams* sinne, his sin being nothing else but to robbe God of his knowledge, it is evident, that there is in vs an inclination, disposition and naturall desire to robbe and steale. From *Adam* this profession was extended to all his posteritie, being alwayes kept on  
foote



foote amongst the most noble and best qualified of all his children. So *Cain*, as jealous of this originall vertue, would needs steale from his brother *Abel* the grace and particular favour with which God received his oblations and sacrifices. *Jacob* cunningly rob'd the blessing from his brother *Esau*, and it went well with him. *David* the wife of *Vriah*. *Achab* though himselte a rich King stole *Naboths* Vineyard. And finally *Nimrod* by theft subdued all the Inhabitants of *Assyria*. And if leaving these and other Theeves almost innumerable, which holy writing relate unto us, wee take the examples that humane histories rehearse unto us, we shall see that this singular

singular Art hath beene al-  
 wayes preserved among the  
 Nobilitie, sith *Paris* stole  
*Helen*, ravisht before that by  
*Theseus*; The same *Theseus*  
 stole *Ariadne*, and *Iason*  
*Medea*. The *Lacedemoni-*  
*ans*, of whose policie and  
 good government *Plutarch*  
 maketh honorable mention  
 had this laudable and vertu-  
 ous custome of stealing, and  
 he that was most cunning  
 and subtile in that Art, was  
 in greatest account and esti-  
 mation amongst them. The  
 very mothers taught their  
 children, while they were but  
 little ones, to steale, holding  
 it for an infallible point of  
 policie, that they could never  
 be good and brave souldiers,  
 if they had not beene cun-  
 ning and well experienced  
 theeves.

theev  
 now t  
 putati  
 himse  
 the r  
 deser  
 of

theeves. I will not farrie  
now to tell the name and re-  
putation which *Vircat* got  
himselſe by his thefts, nor  
the renowne which *Crocota*  
deſerved by them in the time  
of *Augustus Caesar*, for  
I ſhould never  
have done.

\* \*  
L \* J

CHAP. VI.



## CHAP. VI.

*The theefe followeth his historie proving that all men of what qualitie so ever are Theeves.*

**H**is Noble profession of stealing hath evermore (as I have said) beene held in high esteeme amongst the greatest and best qualified men of the world: but as there is no kinde of vertue nor noblenesse, which is not envied by the vulgar, it became in time so ordinarie & common that there was not so very a Butcher or Porter who

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who would not imitate the Nobilitie in their thefts. Whence and from the little discretion and exceeding great boldnesse that then was amongst people, it was one time so disdained and disliked that those who did openly follow it, were punished with shamefull paines and accounted infamous. But as all things of the world have their contrary weights; time would needs finde a remedie for this abuse, seeking meanesto steale without punishment, and so disguised, that not only theft seemed not vice, but was esteemed a rare and singular vertue. To this end many brave spirits invented the diversitie of Offices and charges which to this day are exercised

exercised in the world, every one of which serveth for all this a maske or cloake to make of mo his harvest and inrich himselfe with another mans crown goods. And to the end that notwith you may not judge my words this c rash, nor my proposition too yea: appar bold, runne, I pray you, over with all states that are in the of ga Common-wealth, and you no m shall finde that wee all are other the children of *Adam*. For herit I thus argue. That man that his p hath an Office of a thousand a T Crownes of rent, without mon any other living, pension or at fi patrimonie, & holds a house tho for which hee payes eight in r hundreth Crownes a yeare, ter, keepes a horse & two Pages tra and a footeman, his wife she two waiting Gentlewomen, Sh his children and a Master to pr

teach

each them, who to keepe  
all this traine hath neede  
of more then a thousand  
crownes every yeare, yet  
notwithstanding with all  
this charge he is found at the  
yeares end with two suites of  
apparell, free from debts &  
with five hundreth crownes  
of gaine, and yet it rained  
no more on his field than on  
other mens, nor hath he in-  
herited any thing of any of  
his parents or friends. *Ergo*  
a Theefe. A Tailor that eats  
more than it cost him, and  
at sixe yeares end gives ten  
thousand crownes portion  
in marriage with his daugh-  
ter, never meddling with other  
trade save his needle and his  
sheeres. *Ergo* a Theefe. A  
Shooe-maker that keepes six  
prentices in his shop, and  
workes

workes but foure daies  
 weeke; and those not wholly  
 at three yeares end that two  
 tenements builded in the  
 fairest streets of the towne  
 every one of which  
 worth two him three hun-  
 dreth pounds of yearely  
 rent, without any other  
 stocke, but that of his leather  
*Ergo* a Theefe. The Clerke  
 who for every sheete of pa-  
 per that he writes hath but  
 a shilling, and who writes  
 scarcely, fixe moneths of the  
 whole yeare, which are hard-  
 ly ended but hee is seene to  
 have his Velvet stooles, da-  
 maske courtains, silke-hang-  
 ings, and other rich orna-  
 ments, which never came to  
 him by heritage. *Ergo* a  
 Theefe. Of the same kinde  
 you shal find in all Offices gi-  
 ving



aies wing you to understand, that  
 wholly I doe not speake here of the  
 at two good and honest, but of the  
 n the lewd and baser sort, who  
 owne blinded with profit and gain  
 h is treade under their feete the  
 e hun- feare of God, the love of  
 earely their neighbour, and the  
 other truth of their own cōscience  
 eather (who force the poore and  
 Clerke needy to take fixe pence for  
 of pa- thar, which they sell in their  
 h but shops for twelue pence) & it  
 writes is, I say, of those by whom the  
 of the evils, that I have mentioned  
 hard- ought to be understood. And  
 ne to by reason that the great at-  
 , da- tention with which you doe  
 ang- harken to my reasons, dis-  
 orna- covereth the desire that you  
 e to have to know all that can  
 ro a be said upon this subject, I  
 inde will shew briefly the inven-  
 gi- tion and deceits which the  
 ving G naughtie

naughtie Tradesmen use for  
to robbe and steale.

The Tailer stealeth asking  
a third part more of cloth,  
then there needeth to make  
a sute of: and when he that  
putteth it out to making,  
presuming to be wise e-  
nough for the Tailer, would  
be by to see it cut, he vexeth  
him, and casts a mist over his  
eyes marking foure houres  
along the peece and over-  
thwart, and when hee hath  
at last dazeld him with a  
great many strokes and lines  
with his chalke, hee throw-  
eth a false ply under the  
sheeres with which at the  
cutting of a paire of breeches  
one breech abideth with him  
for his gain, besides buttons,  
filke, lace, and lynnings.

The linnen Weaver stea-  
leth

leth in asking more yarne  
than the web hath neede of,  
laying fiftie ells instead of  
five and fortie and with the  
remainder of many broken  
threeds he pincheth out the  
length, which makes worth  
to him the eight part, all  
which he stealeth.

The Cordwainer restoreth  
with his teeth that which hee  
stealeth with his——biting  
and drawing thinne the lea-  
ther, so that of one paire of  
shooes which one giveth him  
to make, there resteth to him  
at least an upper lether or a  
heeel for a third. And if the  
lether be his owne, he sets on  
a rotten soale with rotten  
threed, to the end it may be  
the sooner spoil'd and fall  
off, which I thinke but stea-  
ling.

G a

The

The Physitian and the Chirurgion both steale, the one appointing and th'other applying plasters, which feed the disease and make it worse to the end that the time of the cure continning long, the fees may be the greater and the more.

The Apothecarie stealeth with a *quid pro quo*—putting in one drugge for another, and taking that which is cheapest, not considering what humour should be purged, and what vertue the drugge hath which he applyeth, in which hee stealeth the honour and reputation of the Physitian, and the sick persons life. And if haply any call for an oile which he hath not, he wil not faile to give of that which hee hath for oile  
of

of — or other costly oyle  
which any shall have asked  
them, that they may not  
lose the credit of their shop.

The Marchant stealeth in  
putting out his money upon  
use, taking more than the sta-  
tute alloweth, and writing  
downe in his booke such a  
debt, which, it may be, shall  
be thrice paid,

The Notary stealeth with  
an (&c. *Et cætera*) a whole  
Lordship, and if there be a  
question of any criminall  
processe, the Scrivener for  
money that he shall take of a  
forfeit, will sell the soule of  
the poore innocent.

The Counsellour & the At-  
turney steale selling a thou-  
sand lies to the poore client,  
making him to understand,  
that he shall win his cause, al-

beit they see cleerely that he hath no right at all; and many times it falleth out that the Lawyer agreeth with another to sell the parties right and part the gaine betweene them.

The Iudge stealeth Iustice from this man, having pitie on him, who by some bribe shall have already corrupted him, wresting violently the texts of *Bartale* and *Baldus* for his own profit.

The Drugster and other Marchants, that sell by weight steale, putting under the scale a very thinne plate of leade, where they put that which they would weigh, with which they shew that there is more then weight, albeit there be many ounces, and when they doe not that,

with

with their little finger they touch the tongue of the balance with which they make the scale sway to what side they will.

The Vintner stealeth a hundreth thousand wayes, mixing and blending one wine with another, beside the water that hee putteth amongst it, and when his wine by the force of so much mingling and watering hath his strength, hee hangeth amongst the lees a little bagge full of Cloves, Pepper, Ginger and other spices, with which he makes it still seeme to be good.

The Butcher also stealeth blowing up his meate with a Cane, that so they may seeme the bigger, and that he may sell them at a deerer

rate than they are worth.

The Treasurer stealeth the third part, yea the halfe of a pension, when a poore needie man asketh him, because that hee, who should receive it, being drown'd in debt or charged with some vrgent necessitie, denieth not to give the halfe, nor makes he any conscience to demand it.

The Marshall stealeth taking a poore harmelesse man, and laying him in hold never telling him for what, and at the end of three or foure dayes that hee keepeth him in a chaine, sends a Divell of those that belong to the prison, to tell him that hee is accused for making of false coine, and that there are ten witnessses who have given evidence



vidence against him: but that for the respect of some of his friends, hee will set him at libertie some evening, if he will give him a hundreth Crownes to give content to the witnesses, and to make them in some sort to hold their tongues, whereby the poore wretch being sore affrighted, selleth all to the shirt on his backe to be rid of so great affliction.

The Courtier stealeth the report of a favorite, ascribing to himselfe that which another receiveth: because being loaded with feathers, brusling up himselfe, poised and straighter than a spindle he goeth to the Court, and hearing, at the gate, or in the Court-yarde where the Pages waite, some

newes, hee returneth to see his friends, and gives them to understand, that the King drew him aside, speaking secretly to him two houres, and amongst other things hee told the newes that hee brings.

The Perfumer stealeth mingling the perfumes and multiplying the Muske with a Cowes liver rested, the Amber-grees with sope and sand, and the Siver with some Butter.

The Priest stealeth, saying foure Masses instead of forty for which hee hath bin paid beside the monie that he receives for yearly Masses for the dead, Answers and other duties which he never remembers.

The Religious (Monkes  
and

and Friers ) steale whole par-  
trimonies, assaulting with a  
grave countenance and a  
wry necke a pøore sicke man  
at the point of death, and  
laying before him a moun-  
taine of doubts and burthens  
of conscience, turning and  
stirring them up to pious  
deeds, applying to their own  
Monasterie all that which he  
was bound to restore, with-  
out ever making any scruple  
of conscience to leave halfe  
a dozen of Orphans defea-  
red of their inheritance, and  
the sicke mans wife to live  
upon almes.

The Preacher stealeth, pic-  
king from *S. Thomas* and *S.*  
*Austin* the best of their  
workes, and having robbed  
them to their very thoughts,  
felleth in the Pulpit their  
doctrine.

doctrine as though it were his owne making himselfe the inventor and author of that which belongeth not unto him.

The Blind man stealeth the halfe of every song that he singeth, because that having received money from him that biddeth him sing, and it seeming to him that he is gone from him three or foure paces, he beginneth againe his first tune, and asketh a new that some body would make him sing another.

The Begger stealeth telling a thousand lyes to him that giveth the almes, saying that he hath bin robbed, that he hath beene sicke, that his father is in prison, and counterfeiting himself lame, with  
which

which hee pulleth from men  
their almes.

Finally, all doe steale, and  
every handy-crafts man hath  
his own invention and parti-  
cular subtiltie to this effect:  
but seeing there is no rule so  
generall, that hath not its ex-  
ception, wee may exclude  
from the number of Theeves  
all those that have a good  
conscience, as foote-men,  
Hostlers, Cookes, Sergeants,  
Iailers, Under-jailers,  
Pandors, Bawdes,  
Ruffians and  
Whores.

( \* \* )  
( \* )

CHAP. VII.



## CHAP. VII.

*Of the difference and variety  
of Theeves.*

**A**LL the Theeves a-  
foresaid are called  
discreete, because  
that every one in  
his place striveth to cover  
theft the best hee can, trans-  
forming it into Nobilitie and  
vertue, and this manner of  
stealing is the safest and most  
secret. Of these there is as  
great varietie and difference,  
as there are severall Offices  
in the Common-weale, yea  
there are other Theeves who  
steale

steale openly and without maske: who, although they are not so many in number as the former, are notwithstanding more, and their differences are as many as there are inventions to steale, which being reduced into a shorter number, are divided into Robbers, Staffadours, drawers of Wooll, Grunets, Apostles, Cigaretts, Dacians, Mallets Cut-purses, Satyrs, Devont, and Governours of the House.

The Robbers steale upon the high wayes and solitarie places with great cruelty and tyrannie, because that seldom doe they robbe without killing, fearing to be discovered and followed by justice. The meanes & slights that they have to coine to  
their

their purposes are diuerse  
 for sometimes they will fol-  
 low a man fiteene dayes  
 never losing the sight of  
 him, waiting while hee goe  
 out of the towne. And the  
 better to over-reach him one  
 of the companie goeth dis-  
 guised in a Marchants habit,  
 a guest of the same Inne,  
 with a certaine packe of old  
 cloth, or some other inventi-  
 on, giving to understand that  
 he is a strange country Mar-  
 chant, and feareth to travell  
 alone. With this lye he fal-  
 leth into discourse with the  
 poore Marchant or passen-  
 ger craftily getting out of  
 him, that which hee desireth  
 to know, & learning whence  
 he is, whether he goeth, what  
 Marchandise he carrieth, or  
 what businesse he goeth, a-  
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bout, and when he is to be gone, whereof giving notice to his companions, they lye in waite for him at some place most convenient for their purpose. Others make themselves lurking holes behinde some bushes, growne up to the thicknesse of a wood, and when they perceive a far off, or by some spie, a passenger, they lay in the middle of the way a purse made fast, some shew of money, or a little budget, that in the meane time while he alighteth and staieth to take it up, they may come timely enough to take from him that he carrieth. Others being hid in the most secret places of the high way, send one of their companie in Carriers clothes, who seeing the

the Passenger approach stayesto looke on him, and making shew to know him and to have some letters for him, & holding him in talke, busieth him in such fashion, that the others have the time and meanes to surround him. Others lying somewhat out of the way, faigne a lamentable and pitifull voyce, with which they tye the passenger to stay, and to goe see what it is, and while he that makes this moane deceitfully declareth his griefe, the ambush leapeth out that strippeth him to his shirt.

Your Staffadours are a second sort of robbers, little differing from the former, though more courteous, and not so bloudy; those goe calmely into the house of  
some

some Marchant, and not finding him there, seeke for him at great leasure, at the Exchange, in the fields, at Church, and in the middle of a thousand people, drawes neere to him softly talking in his eare, making as though hee would communicate to him some busines of great importance, and shewing him a Dagger, saith, this Dagger demandeth a hundreth crownes, brought to such a place, such a day, and if you doe it not, you shall die for it. The poore Marchant sore affrighted by such words dareth not to misse, for feare to be killed.

The Wooll-drawers take their name from the theft they practise, which is to snatch cloakes in the night, and

and these have no other cunning save the occasion: they goe ever by threes or foures betweene nine or ten a clock at night, and if they do finde a fit opportunitie they let it not slip. Most commonly they come forth to snatch cloakes in the darkest and rainiest nights, and to them places which they see is most quiet and most out of the way, at least upon the one side, to the end that the neighbours may not come forth (at the outcryes and noise which the robbed are commonly wont to make) and take them. These same are accustomed sometimes to go in Lackeyes clothes to come in to some Maske or feast, making shew to looke for their Masters, and with this

er cun this liberty, they meete with  
a: they a heape of cloakes, that the  
foures Gentlemen use to leave in  
a clock the Hall, being sure that no  
finde body will meddle with them  
y let in they in the view of all in the  
monly place, nimble take up two  
snatch or three on their shoulders,  
t and and get them gone with  
them them, saluting all those  
s most whom they meete, with Cap  
of the in hand.

e one The Grumets take their  
t the name from the likenesse that  
come they have to those young  
s and boyes in ships, who clime  
d are up with great nimbleness,  
ake ) by the tacklings to the top  
same of the Mast; and the sailers  
imes call them Cats or Grumets.  
es to Those that beare this name  
e or steale by night, climbing up  
ooke lightly, by a ladder of ropes,  
with at the end of which they  
this have

have two little hookes of iron, to the end that throwing them up to the window, it may catch hold there and they easily get up and empty the house. These runne about the City and the Country, stealing not onely gold and silver, but also Wheate, Rye, Barley, Oates, and finally all that ever they doe finde, and when they have plaid their prize, they cunningly tye a line made fast to the point of the little hookes, which, after they are come downe, they drawing, the two hookes are raised and the ladder falleth, without ever leaving any print or marke of the theft.

The Apostles take their name from *S. Peter*, because that even as hee beares the keyes

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mon  
T

keyes of Heaven, so also they ordinarily carry a pick-locke or vniversall key with which they open all manner of doores, and because of too much noise, that the locke may not rattle, and awaken the people a sleep, they put in a plate of leade with which they breake it in peeces, so that they who lie neereft can perceiue nothing.

Those whom they call Cigaretts, have for their particular office to haunt Churches feasts and publique assemblies, at which they cut off the halfe of a cloake, cassock sleeves, halfe a gowne, the quarter of a jumpe and finally whatsoeuer they finde, for of all these they make money.

The Devout are Church-  
theeves,

theeves, becaufethere are no  
 Eafter, Pardons, nor Iubilie  
 which they vifite not; they  
 are continually on their  
 knees in the Monasteries,  
 having their beades in their  
 hands, to cloake their knave-  
 ry, waiting their time, either  
 under fome Altar, or be-  
 hinde fome table, on the eeye  
 of fome folemne feaft, to the  
 end that they may get out  
 by night. — and to fpoile  
 the image of all the orna-  
 ments about them. In this  
 fort of theft they do more,  
 over adventure into the Mo-  
 nasteries of the Religious as  
 well as into other Churches,  
 becaufe that as they are cha-  
 ritable, and feare to be ac-  
 counted disorderly, they fel-  
 dome put a theefe into the  
 hands of juftice, and for all  
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the mischief that hee commits a man getteth out of their hands, chastised with one onely discipline all about the Cloisters by a procession of Monks who charge him, after his amendment, to feare God.

The Satyrs are men living wilde in the fields, that keepe their holds and dwelling in the Countrey and forsaken places, stealing horses, kine, sheepe and all kinde of cattle which by occasion come in their walke.

The Dacians are cruell, mercilesse people, held in our common-weales in lesse account than th'other theeves: these steale children of three or foure yeares old, and breaking their armes and legges lame and disfigure  
H them,

them, that they may afterwards sell them to Beggers, Blinde folkes and other vagabonds,

The Overseers of the house have this name frō the particular care that they have to looke out for provision of bread, meate, and other vi-  
 ctualls to feede their companions, and as there is not any thing in the world that a man loveth better than to eate and drinke, the inventions and meanes that theeves have, are so severall and so exquisite that it is impossible to tell them all. Some are accustomed three or foure to meete in the twilight at night and taking a bottle of five or sixe pottles with a fourth part of water in it, they goe to a Taverne bidding them

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them fill the bottle with the wine in the house, and having agreed for the price, the poore Vintner beginneth to measure while it be almost full, then they make shew of a desire to taste it, if it be the wine that they bought at the beginning, and scarcely have they tasted it when bending their browes, casting up their eyes and wrying their nose they cry out at the wretched Vintner, saying that he is a theefe and a deceiver, who hath changed them their wine. The poore fellow seeing that his oathes and curses availe nothing, is content to take his wine again and to take out the bottle the measures that hee had put in, by which meanes they have a fourth part left so well sea-

soned that it may passe for wine of fixe pence a quart. Other whiles they goe five or fixe in companie to the Taverne with two great pots so like th' one to the other, that very hardly can there any difference be perceived betweene them; they carry th' one emptie and the other full of water under his cloak, and biddes them fill the emptie one with the best wine that they have, never taking care for the price, and it being full, the one of them takes it under his cloake, and the other staies reckoning with the Vintner, holding his purse in his hand and making shew to pay him: being upon these termes, the others come in, and aske alowd whether or no they shall suppe there, which

which the Vintner seeing,  
allured presently by the  
gaine that hee shall make if  
they suppe at his house, per-  
swades them to stay, and they  
take his counsell determining  
to goe to the Cookes to buy  
some joynt for supper, and  
to call backe the rest of their  
comerads, leaving the pot  
full of water to the Vintner,  
that he may keepe it in the  
meane while till they come  
backe, with which he remain-  
eth contented and well assu-  
red, thinking hith himselfe,  
that though they never re-  
turne, the pot notwithstanding  
shall remaine with him  
for his gaines.

As for the provision of  
flesh, poulterie and other  
things they have a thousand  
inventions, whereof I will  
H 3 tell

tell you one only which hapned long agoe to one of my copsemates. It was, if I rightly remember, on a holy Saturdayes market, in which they sold great store of Hennes, Partridges, Rabbits, Pullets and other things against the feastivall day. Three of the company went out to seeke for provision, dividing themselves every one to his owne walke, the two met with a Countrey-Clown loaded with Capons and Partridges, which were in the market; one of them drew neare to buy up all that he had, & cheapning a quarter of an houre with the Clowne, agreed to give him ten Nobles for all his ware, giving it to his fellow to carry it home, and he stayed behinde

hinde with his hand in his pocket, making as if he would pay him. He searcheth both the sides, of his hose, drawing out first a great purse, next a little one, afterwards a hand-kercher tyed in knots with some papers folded up, with which he enchanted the Clown, and gave his companion time and leasure enough to get him out of sight, and at last not finding in all his budgets the whole summe, he bids the Clowne follow him and he should pay him. The Clown was content, and beginneth to follow him with diligence, and almost on the trot, because that as my Companion had an intention, to get out of sight crossing the streets and lanes he walk't

a-pace with posting speede.  
 But seeing himselfe so close-  
 ly followed by the Clown  
 he went into the Cloister of  
 the *Austin* Friers, where  
 there were some Friers con-  
 fessing folkes, and having  
 made a devout prayer, hee  
 turned himselfe towards the  
 Clown, saying to him, My  
 friend, the provision that  
 you have sold me is for this  
 House, and that Father, who  
 is there a confessing is the  
 Proctour, I will goe tell him  
 that he must pay you; and  
 speaking thus, he comes to  
 one of the Confessors with  
 the Clown after him, and  
 turning a little aside hee put  
 sixe pence into his hand, and  
 whispers him in the eare say-  
 ing, Father, this country man  
 is one of my acquaintance,  
 and



and commeth hither to be  
confest, he lives fixe miles  
hence, and he must of neces-  
sitie goe backe to his house  
this evening, I beseech you  
to do me the favour to con-  
fesse him out of hand and let  
him goe. The good Father  
obliged by the almes given  
aforehand, promist him, that  
when hee had ended the  
penitents confession whom  
he had at his feete, hee should  
dispatch him presently. With  
this answer, he called to the  
Clown, and said to him,  
friend, the Father will dis-  
patch you by and by, when  
he hath made an end of con-  
fessing this man, to which  
the Father added goe; nor  
hence, I will give you con-  
tent presently. With these  
words my companion parted.

H 5

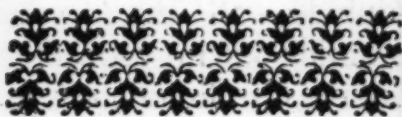
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from them, and the Country-  
man staid, reckoning on his  
fingers the money that hee  
should lay out on shooes, hat  
and other trifles which hee  
minded to buy as well for  
himselfe, as for his familie  
out of his Poultry money.  
The penitent makes an end  
of his confession, and the fa-  
ther makes a signe to the  
Clown to draw neere; the  
Clown was not in so trem-  
bling a perplexitie, with so  
great hast as those who come  
to confession, which the  
good father was much of-  
fended at, it seeming to him  
that he had little devotion  
and lesse humility to be con-  
fess. The Clown stood bolt  
upright, looking heedfully  
upon the Confessor, to see if  
he should put his hand in his  
pocket,

pocket, and the Confessor  
look't upon the Clown in  
likemanner, astonisht to see  
him stand with so little devo-  
tion. Notwithstanding excu-  
sing him because of simpli-  
citie which is ordinarie to  
these Country people, hee  
biddes him, kneele. The  
Clowne at the beginning  
made some resistance, think-  
ing it to be an extraordinarie  
ceremonie for one to kneele  
to receive money, neverthe-  
lesse at last he did it though  
grumbling. The father bids  
him make the signe of the  
Crosse, and say his confessi-  
on, whereat the Clown lost  
all patience, beleieving the  
Confessor to be out of his  
wits, and standing up begin-  
neth to mumble within his  
teeth and to sweare with  
great

great obstinacie. This assured the Confessor that the Clown was possessed with a Devill, and having made the signe of the Crosse beginneth to conjure him, putting *S. Austins* girdle about his head, and saying some devout prayers, with which the Clowne went out of his wits, taking the good Father by the surplis and casting him down upon the ground, demanding aloud mony for his poultry. The father supposing that hee had all the fiends of Hell together upon him, beginneth to say, the Letanie with a weake and affrighted voyce, and to commend himselfe to all the Saints in the Almanacke, praying them to aid him. At the clamour and noise, the whole

whole Convent began to be troubled, all the Monkes comming out in procession with the Crosse and the Candlestickes, casting holy water on every side, and beleaving that there was a Legion of Devils in the Church. They came thither where the Confessour was at debate with the Clown, who still was asking money, for his Poultry, & the Prior having asked the Cōfessour concerning this accident & having also heard the Clownes reason, the justice of them both was discover'd with my Cōpanions wicked deede. In the end some devout persons who were in the Church, paid the Clown his monies who went backe contented unto his house.



## CHAP. VIII.

*The Theefe continueth the  
differences among Theeves  
with three disgraces  
that befell him.*



**T**He Cut-purses are  
the commonest  
Theeves of our  
Common-weale,  
who have an endlesse deale  
of meanes and wayes to  
steale. All their studie con-  
sisteth in thrusting their hand  
in the pocket of whom they  
approach, and cunningly to  
draw his Purse from him (he  
not perceiuing it) with all  
that

that hee hath in it. These  
haunt the Churches, Ser-  
mons, Faires, Assemblies &  
publicke meetings, that they  
may worke their feate in the  
throng, he that takes the  
purse gives it presently to  
another that is by him, that  
if he should be taken with  
his hand in his pocket, he  
might prove them lyars and  
cleare himselfe before all the  
world.

I will tell you a wittie  
tricke which I once plotted,  
though it fell out but badly  
by me, seeing that the heed-  
fulnesse, with which you  
hearken to me, makes me  
know that you are not wearie  
to heare me. The last yeere  
there came to *London* a Mar-  
chant of *Italie*, rich, courte-  
ous and of good carriage,  
who.

who being in rouled by our  
spies I took the charge upon  
me to deale with him. I rose  
that day betimes in the  
morning, lest I should lose  
the occasion, and after I  
had dog'd him through  
many streets, Lanes and  
Churches (for he was veri-  
ly a good Christian) wee  
came to a crowd of Mar-  
chants wont to be kept in  
the Exchange about eleven  
a clock, seeing him alone, I  
came to him, talking to him of  
a bargaine very profitable  
& certaine, which made him  
open his eyes, and listen  
heedfully to my reasons.  
Then seeing him thus fitted  
to my inventions, I winded  
him gently into a Maze of  
difficulties, in such sort, that  
I never ceast to declare to  
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him the businesse, nor he to learne the circumstances. My Camerade then drew neare making shew as if he knew me not; and to be desirous to interpret the traffick for him which I had propounded, whereupon the Marchant began to take no more heed to me, and I to thinke evermore of him. I put secretly my fingers in his pocket to try the depth and breadth thereof, & perceived that it and its Masters little care gave me free liberty to put in all my hand. I did so and at the first essay, I drew his purse, at the second a silver Watch, which he carried tied to a small gold-chaine, with which I might have bin content if stealing could be limited. I was resolved

ved to try the third time, to see if I could draw thence a Holland hankercher, which before he had shewed edged with curious bonelace, but I could not be so nimble to draw it, nor my Companion to hold him in talke, but he felt me, and running to save his pocket with his hand he could not misse but meete with mine, wherewith being vext and suspicious, he presently knew that he had lost his purse and his Watch, and not finding them he tooke me by the necke, crying A theefe A theefe. I foreseeing the evill that might befall mee (for *Astrologie* is very necessary for a Theefe) had given the purse and Watch from underneath my cloake to my companion, as soone as ever

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I had drawne it, who was  
but only two steps from me:  
Wherefore with the assu-  
rance that I had, that he  
would finde about me that  
which he sought, I scorned  
all he said, giving him the lie  
a thousand times. The Mar-  
chant holding me fast by the  
coller, with a loude voyce  
calling for his purse, in such  
sort that he made all upon  
the place to gathert together.  
But my Camerade seeing  
that my honor runne a great  
hazard, if the businesse should  
be proved amongst so many  
people, secretly calls a crier  
who was at a corner of the  
place, whom he made cry,  
If any one had lost a purse  
and a silver Watch, that he  
should come to him, & give  
true tokenstherof, he would  
restore

restore them, and withall departed the place. Hardly was the sound of the first cry heard but my good *Italian* let me goe, intreating me with great humilitie to forgive him the rash judgement conceived of me, which I did at the request of the companie, and presently got me out of sight. He went as nimble as a Roe to seeke for the cryer, and having found him he gave the true tokens of his losse, but he that had bid him doe it could not be found any more; and so I escaped this dangerous accident.

The Duendes a *Larins* so called for the likenesse that they have with the spirits of this name, begin to walke through the towne in the evening

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evening, and finding some  
doore open, they enter soft-  
ly, hiding themselves in the  
Cellar, in the stable, or in  
some other dark secret place,  
to the end they may throw  
out at windowes all that is in  
the house, when those within  
are fast a-sleepe. I adventured  
once to play such a pranke,  
and turne my selfe in an An-  
gell of darkenesse, but I was  
deceived. It fell out then,  
that one night on the Eeve  
of a high holy-day I went  
to seeke my fortune, my  
mishap made me meete with  
a doore halfe open, into  
which thrusting my head I  
saw that all my body might  
enter, I went up a paire of  
staires to a great Chamber  
well furnisht and fitted, and  
thinking that it was a safe  
course

course for me to hide my selfe under a bed, while these of the house were gone to rest, I did so. After foure houres that I had laien all along on the flower, I heard a noyse of folks, comming up suddenly into the Chamber, you neede not aske if I was heedfull to see who they were, and by and by with the light of a Candle I saw the feete of two footmen and one maide laying the cloth with great diligence, and were making of a fire, because the Master of the house was to suppe there. The table furnish't with sundry dishes of meate, foure or five sate downe, besides the children that were in the house. I was then so affrighted and confounded, that I

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thinke verily if the noise of  
their voyces and the great  
number of children had not  
hindred them, they might  
have heard plainely the bea-  
ting of my joynts, because  
my buttockes beate so hard  
one against the other, that I  
thinke the noise might have  
bin heard halfe a mile off. By  
mischance there was a little  
dogge, that runne about  
gnawing the bones that fell  
from the table, and one of  
the children having thrown  
him a bone, a Cat that  
watch't under the table was  
more nimble to catch it with  
which she run away to hide  
her under the bed, the dog  
grinning and pressing to take  
the bone from her, but the  
Cat could so well use her  
clawes and defend her prize,  
that

that having given the Dog on the nose two or three blowes with her paw, there began so great a skirmish, and there was such a hurly burly between them, that one of the waiters tooke a great fire-shouell that was in the Chimney and cast it so furiously under the bed, that if, as it gave me over the nose with the broad side, it had lighted on me with the end, it had kill'd me out-right. The blow was so great, that I was above halfe an houre ere I could come to my selfe, but it made the Cat come out like a thunder from under the bed, and the Dog staid grinning and barking with such a fury that neither fawning nor threatning of mine could quiet him, wher.

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at the waiters at table were  
so vext that they began  
to chase him out, throwing  
fire-brands at him, which  
made him come out from  
under the bed, and leave me  
there in the pangs of death.  
The Dogges noise was done,  
and there began another in  
my guts, so violent, that to  
stay the sudden rumbling of  
a flux in my belly, which  
the apprehension and feare  
had moved I was constrain-  
ed to sneeze thrice, & with  
the force of my sneezing to  
wrong my breeches by the  
liberty of that unjust vio-  
lence. These two noises met  
together, and making one of  
two, increast so much the  
force, that it made all at  
table rise, and take off the  
Candles, to see what was this  
noveltie.

novelty. They pulled me out, but I could give no reason that could be heard, nor humble suing that could be admitted, so I remained subject to the rigour of their vengeance, they stript me starke naked and binding me hand and foote, they began to scorch me with a lighted Torch not without loud laughing, and after they had satisfied their furious passion, they put me in the hands of Iustice, out of whose power I escaped signed and sealed.

The Mallettes are a sort of theeves who hazard themselves upon great perills and inconveniences, for they are made up in a bale, basket or dry fat, faining that it is certaine Marchandise sent over, which they make some  
one

one or other of their friends  
in Marchants apparell carrie  
from one house to another,  
that when night commeth  
and every one being fast a  
 sleepe, he cutteth the cloth  
with a knife, hee breaketh  
forth to empty the house. I  
was one of those when the  
fourth disgrace befell me,  
because a friend of mine ha-  
ving counterfeited to have  
 foure bales to be laid by  
night in a rich goldsmithes  
house, counsel'd me to be  
 pack't up in one of them, co-  
 vering the sides thereof with  
cloth and webs of fustian.  
The goldsmith made no dif-  
ficultie to receive them, for-  
somuch as he had not them  
in keeping but a little while,  
and that he thought, if the  
owner in the meane time  
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should happen to die, some one of them might fall to his share, so he made them to be laid in his backe-shop, whereby I was well assured to worke my feate. I waited while night with such desires as that plot deserved, which notwithstanding fell out to my disgrace; for three or foure prentises meeting that night in the house, of intention to tarrie there upon occasion of the bales, resolving to lay them together, and lye upon them. After supper, every one withdrew himselfe. The prentises fitting the unhappy bed, or to say rather, the bale, in which I was in the middle of the others, on which they began to sleepe so soundly, that one might have drawne them a  
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mile and never awakened  
them. I being impatient of  
the exceeding great weight  
that I felt, not daring to  
stirre my selfe more then I  
had bin dead; and on the  
other part the little breath  
that I had, being choaked, I  
began to stirre my selfe a  
little, and seeing the unmo-  
veable weight of that which  
was on me; I certainly be-  
leeved that they had layd a  
bale upon me; with which  
imagination, and the extreme  
anguish that I suffred, I drew  
a sharpe knife, and thrusting  
it up, I made a great hole in  
the tillet of the bale, and a  
huge deepe wound in the  
buttocks of him that lay  
upon me. Hee rose like a  
thunder raising his voyce to  
the heavens, calling for  
neighbours

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neighbours helpe and the Iustices aide, thinking that some one of his companions would have kill'd him. The confused noise of all the neighbours, and the alarum was so great, that ere the Master of the house had lighted a candle, the Iustice bearing open the doore came in, and finde the poore wounded fellow in his shirt bleed and faint, and the other vexed and confounded, takes the deposition of him that was wounded never taking notice of the bale, nor coming neere it, thinking that it was not needful to know the place where hee was hurt. But the goldsmith, who attentively hearkened to the Iustice, and beheld the circumstances of the fact, seeing the

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the poore-hurt fellow all  
bloudie, supposed that the  
bales and the cloth in them  
might be bloody and spoil'd  
and he bound to pay them,  
and with this unquietnesse  
he came neere to looke on  
the bale, and seeing it cut  
thrust in his fingers to trie  
if nothing was spoil'd, and  
he mist not to finde my  
bearde. I could very well  
have bitten him if I had  
thought it had bin the best of  
my play, but I lay quiet,  
thinking that he would  
never guesse what it was. He  
held the torch nigher to the  
hole, and stooping to see that  
he had touch't, the waxe be-  
gan to melt and drop upon  
my face, which forced me  
to remove a little, and him to  
marre all, crying aloud.

Theeves, Theeves. The Iudge came neere, who was yet making one write the deposition of the hurt man, and opening the bale, they found one within it. They carried me to prison, whence I came out at the seventh day after at a cartes taile well accompanied, beside other favours that they did me, whereof the greatest was to condemne me to the gallies.

All the aforesaid Theeves have ordinarily their spies at Exchanges, Faires and common Markets, viewing all that goe and come, and learning what money they carrie, how much, and in what sort, where they leave it, and in what hands, to give notice thereof to the companie. And herein there is



is such diligence, and so great care, that there cometh not any stranger to the towne, but in a quarter of an houre after he is registred in our booke with all his qualities: to wit, whence he cometh whither hee goeth, and what is his trafficke: and if there be any negligence herein, the spies that have these places of the Citie in their charge, lose the profit and gaine that should come to them that day, out of the common purse, beside a shamefull reproofe which our Captaine giveth them in presence of all the other

Theeves.

( \* \* )

CHAP. I. XL



## CHAP. IX.

*Wherein the Theefe relateth  
his wittie diligence to free  
himselfe out of the Gal-  
lies of Marseiles.*

**Y**OU may thinke, I  
had no great maw  
to that journey,  
which these Gen-  
tlemen commanded me to-  
wards *Marseils*, fith there  
could be no pleasure in that  
which is done upon con-  
straint. Neverthelesse I o-  
beyed with great resolution,  
hoping that fortune would  
offer some good occasion to  
set me at libertie: so all my  
studie

studie and care was onely to  
 finde out the means to attaine  
 to this end. And having tried  
 many which came to no  
 effect, he practized one  
 which might have hapned  
 well, if fortune had bin con-  
 tent with my past troubles,  
 and had not made mee fall  
 any more in the tryall there-  
 of. The invention then was  
 on this wise. The Captaine  
 of the Gallic, where I was  
 slave, being exceedingly in  
 love with a Lady of good  
 ranke, and she in no wise  
 loving him, hee tried all  
 meanes (though impossible)  
 to bring her to his bow, and  
 as is usuall with Lovers to  
 be the more inflamed when  
 they finde their beloved hard  
 to be won, the Ladies ex-  
treme coldnesse was burning  
 coales.

coales to the Captaine, in such sort that he never enjoyed rest but when he was talking of his love. I having got knowledge by the report of a slave that went daily to my Masters house, there to carrie water, wood, and other necessaries, determined to try my fortune, and not lose the occasion. So I spake him kindly, promising him that if he would faithfully ayde me, that he might hope assuredly for his liberty, whereof I would as well make him certaine as of mine own. The good *Antony*, (for so the slave was called,) put so much trust in my words, hearing me speake of libertie which I had promist him, that waited but for the houre to be employed in that  
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which I did intreate him, and he thought there was not time enough; hoping with great impatiēce, that I should declare to him that, which he was to doe for me: who seeing him so well minded on my behalfe, and otherwise fillie, faithfull and true, I shewed him my resolution, recommending to him secrecie, and wisedome above all things. I said thus unto him, My friend *Antony*, know that it is long since I have desired to impart a secret to thee, which I will tell thee of: but as all things require wisedome, patience, and the occasion, I have not done till now; because I thought it not fitting till now to do it: as also, because not being so satisfied (as I am this present)

of

of thy goodnesse, seeing, as  
 the Proverb saith, one should  
 eate a bushell of salt with  
 his friend ere he trust him.  
 Thou knowest well our Ma-  
 sters love with this Lady  
 that dwelleth by the great  
 Church, and how much he  
 is out of kelter for her, yet  
 never having received one  
 favour of her, after so long  
 time spent in her service, and  
 so many Duckets spent in  
 vaine for love of her. No w  
 if I should finde a meane and  
 assured invention, to make  
 him without the spending of  
 one shilling, or troubling her  
 doores enjoy his pleasure,  
 what reckoning would the  
 Captain make of this service,  
 and what reward would he  
 give him who should bestow  
 on him that which he so ear-  
 nestly

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neftly defireth? Verily ( an-  
swered *Antonie* ) I hold for  
certaine that he would turne  
foole at his contentment,  
and not only would he give  
thee thy libertie, but also to  
all those for whom thou  
shalt aske. Go to friend, said  
I, if thou hast any particular  
acquaintance with some one  
of them who are most fami-  
liar and best liked in the  
Captaines house, thou must  
acquaint him with this bu-  
sinesse, that he may tell him,  
and assure him that I will  
doubtlesse doe that I pro-  
mise, and I counsell thee that  
it be not delayed. The con-  
tent which *Antony* received  
was so great, that without  
bidding me farewell, nor an-  
swering me one word, he  
went from me like a light-  
ning

ning, intreating a souldier of  
the Gallie, that he would  
bring him into the Captaines  
house, to talke with him of a  
matter of great importance.  
He was there, and could give  
order for my businesse, that  
halfe an houre after, the Go-  
vernour of the house came  
to the Master of the Gallie,  
charging him to send me  
with a souldier to the Cap-  
taine, because he would see  
me. The quicke effect which  
*Antonies* diligence wrought,  
gave me extreme great con-  
tentment, and made me hope  
that so good a beginning  
would bring my designes to  
a happie end. Finally, I was  
at my Captaines house, tat-  
tard, torne, and naked, and  
with a great chaine tyed to  
my foote. He comming to  
meete



die of meeete me, as if I had bin a  
 would man of great ranke, and lay-  
 taines ing his hand upon my shaven  
 n of a head, began to talke kindly  
 ance. to me, asking me what coun-  
 I give try-man I was, what was my  
 that name, and why I was con-  
 Go. demned to the Gallies. And  
 came I having answered him in a  
 allie, dissembling manner, and ly-  
 me ing the best I could, he drew  
 Cap. me aside, to a corner of the  
 I see Chamber, asking if that  
 which which *Antony* had promise  
 ght, him, was certaine, Sir, an-  
 on- swered I him, I know not  
 pe what he hath said, nor what  
 ing promise he hath made, yet I  
 to will tell you, that if he hath  
 was spoken according to that  
 at- which I told him, all is true,  
 nd without failing one tittle.  
 to Sir, I told him, that if you  
 to would promise to release  
 ce me

me out of this distresse which  
I indure, and to give me my  
libertie freely and wholly,  
I should make you enjoy the  
love which you desire with  
so great passion and which  
so torments you, I promise  
you moreover and as-  
sure you, that making this  
condition with you, if I per-  
forme not my promise you  
shall my head cut off, or  
throw me into the sea. Thou  
bindest thy selfe greatly  
(said he with a smiling coun-  
tenance, alreadie desirous to  
see the effect of my promise)  
but if thou art a man of so  
great knowledge and skill,  
that thou canst doe this for  
me, this Gallie wherein thou  
art shall be thy fortune, for  
I shall not onely be content  
to give thee thy libertie but

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I will make thee one of my  
household servants, and the  
best respected of them all.  
But tell me, after what man-  
ner canst thou doe it? Sir,  
you shall know (said I) that  
I was bred with a great *A-*  
*strologer*, who under pretence  
to cast *Horoscops* and Nativi-  
ties dissembled his Magicke  
with so great craft, that there  
was not any one in the world  
that suspected him. He made  
use of me in some of magi-  
call experiences, supposing  
because I was young and of  
a dull wit I would under-  
stand nothing of the secrets  
of his Art. But he was decei-  
ved there, because though I  
seemed foolish and ignorant,  
yet I had an eye on all his  
tryalls, and I studied them so  
well, that many love secrets  
stucke

stucke in my memorie, & amongst which I have one most certaine and approved, with which if a woman were harder then the *Adamant*, I will make her softer then the waxe. In such sort that the secret which I propound to you is Magicall, not naturall, and it is requisite to have some haire of the party beloved, to put it in execution; with which, and with some Ceremonies that must be performed, the Gentle-womans heart will be so set on fire, that she shall take no rest, but when she is with or thinketh of her beloved. Notwithstanding this must be done in the night, at the waxing of the Moone, and in the fields, there being but only three in the companie, and

and these stout and resolute,  
that cannot be dismaied nor  
frighted, fall out what may,  
or whatsoever they see. If,  
saith the Captaine, that to  
further the businesse there  
needeth no other thing but  
a good heart, we shall easily  
have our desire, for though  
all Hell should stand before  
me, it were notable to make  
me give backe so much as  
one step, nor once to change  
my colour, or countenance:  
and for the hairees that thou  
hast mentioned, I will give  
thee as much as thou shalt  
desire. I know Sir, (answe-  
red I) by your face that your  
naturall inclination is very  
fit for Magicke, and if you  
had studied it, you would  
worke wonders by it. So  
now seeing the time favou-  
reth

reth us, and that you have my h  
 the Ladies haire, let us not third  
 suffer this waxing of the faithf  
 Moone to passe with bring valian  
 ing our businesse to passe. any t  
 You may goe out on horse- thou  
 backe, and he also that shall provi  
 accompanie you, as for me, order  
 though ill bestead with the thou  
 weight of this chaine, I will good  
 not forbear to goe a foote. my M  
 All shall be in readinesse (saith mern  
 the Captaine) against thurs- Sprin  
 day night, & sith experience thri  
 hath made thee Master in this passe  
 Art, prepare thee well and the  
 studie that which thou A  
 oughtest to doe, to the end with  
 that our designe may not kno  
 be lost by negligence or wit  
 little care; and for the pre- wh  
 sent get thee backe to the sto  
 Gallie; for I will send to tha  
 thee by the governour of the  
 my

u have my house who shall be the  
 us not third of our companie, a  
 of the faithfull man, couragious &  
 bring valiant, and if there neede  
 passe any thing to this purpose,  
 horse thou maist in the meane time  
 t shall provide thee, for I will take  
 r me, order that all be paid that  
 h the thou shalt buy. With this  
 I will good answer I parted from  
 oote. my Master more joyfull and  
 faith merriethen the flourishing  
 wurs. Spring seeing my businesse  
 ence thrive so well at so good a  
 this passe, and being returned to  
 and the Gallie I found my good  
 hou Antony, who waited for me  
 end with great impatience to  
 not know what I had bargain'd  
 or with the Captaine, and upon  
 re. what termes my affaires  
 the stood, to whom I related all  
 to that we had agreed upon, and  
 of the kindnesse that he received  
 ny me

me withall in accepting my promise, assuring him that when I was in favour, the next thing I asked should be his libertie. Hardly had I begun my discourse, but I perceiued the Governour of the Captaines house entring the Gallie, his visage inflamed, his eyes staring and danfing, and he running, as he had quickesilver in his heeles, asked where I was, and having perceiued me, and drawne me aside, he said to me, I am Governour of the house to the Captaine of this Gallie, who hath commanded me to come hither, and to know of thee all that shall be necessarie for the businesse that you talked of, dispose and appoint at thy pleasure, for I have money

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for all, and because that, I  
 may offer thee something in  
 my own behalfe, take this  
 crown of gold which I give  
 thee as a token of that friend-  
 ship which shall be between  
 us, and I assure thee that thou  
 shalt have a good friend of  
 me at the Captains hands.  
 But as reason would thou  
 must answer me with mutu-  
 all acknowledgment, in do-  
 ing some thing for me. You  
 shall binde me much Sir, (I  
 answered him then very  
 humbly,) having disparaged  
 your selfe so much in regard  
 of him, who is so farre une-  
 quall: consider in what my  
 weakenesse and my povertie  
 can serve you, for I will per-  
 forme it with all my soule. I  
 will not, saith the Governor,  
 that thou hazard thy soule,  
K because

because it is Gods, but I  
 would faine intreat thee, that  
 with thy secrets and thy  
 skill thou wouldst helpe me  
 to purchase the favour of a  
 Gentlewoman of good ranke  
 whom I have loved now  
 these five yeeres, and  
 because I am of somewhat  
 a meaner condition then she  
 there is no meane to make  
 her heare me, and if it were  
 possible to give two blowes  
 with one stone it would be  
 be an extreme great content-  
 ment to me, & thou shouldst  
 binde me to thee, not only  
 as a friend, but as a slave.  
 Now the Moone is waxing,  
 and the time very fit, so that  
 I thinke there is no neede to  
 make any more ceremonies  
 for my mistresse than for the  
 Captaines, and if you must  
 have

have of her haire, see here  
are some, for it is above a  
yeare that I carried them a-  
bout me, keeping them as  
reliques. And drawing a  
paper out of his pocket put  
one of her locks into my  
hand. I who desired no o-  
ther thing but that the third  
of our companie should be  
also so besotted, that the bu-  
sinesse might fall out well, I  
was in a manner beside my  
selfe with contentment,  
which I could not hide nor  
dissemble without shewing  
some signes in my counte-  
nance of being troubled, by  
which he tooke occasion to  
aske me what it was that  
troubled me. To whom I  
answer'd, Sir, I feare that if  
the Captaine should know  
that I doe anything for you

he would be vexed with me, and I should lose this good opportunitie in which lyeth no lesse then my libertie; this consideration is that which troubleth me, not want of desire to serve you. And who will tell it him, saith he then? The Divell, answered I, that never sleepest, but happen what may, I am resolved to serve you, though I should lose the Captaines goodwill, seeing it is the first thing that you have commanded me. As for that which concerns the Captains busines & yours, you must buy a new sacke, a small corde, and another bigge one of Hempe, foure ells long, a new knife, a chaine and a brush, and these you shall buy without making any price, that is to say,

say, that you shall give for them whatsoever the Marchant shall aske without beating of the price : and assure your selfe, that within a seven-night, you shall enjoy your love with great liberty. Thou givest me greater content with this answer, saith the Governour of the house, than if the King had given me a pension of a thousand crownes a yeare, doe that which thou promisest, & thou shall see what I will doe for thee. And embracing me kindly he went away full of hope and joy, leaving me the most contented man of the world, seeing that if in this prison I had sought an occasion which might have fallen out better for my ease, it had bin impossible for me

to finde it, for as well my  
 Captaine as the Governour  
 of the house were so blinded  
 befotted and fool'd, that if  
 I should have call'd the day  
 night they would have be-  
 lieved it. On the contrarie  
 my heart throb'd a thousand  
 waies, considering into what  
 a maze I should thrust my  
 selfe, if the businesse succee-  
 ded not, neverthelesse I made  
 a vertue of necessitie, using  
 that remedie which is ordi-  
 narie with these that are in  
 any extremity, which is bold-  
 nesse and resolution. With  
 this good courage I waited  
 for the Thursday, which  
 came more joyfull and fairer  
 then the Spring, though it  
 was slow, because of the de-  
 sire they had to injoy their  
 Mistresses, and mine to get  
 out

out of the harbour by the cheating trickes that I put upon them, it seem'd to us the longest day of all the yeare. Every time the clocke struck, they despaired, fearing to misse the telling of the houres, as these do who hope for a thing that they earnestly desire; and after this care they were in an extacie considering what they would do in the possession of their loves, as if they had already verily past the night and overcome the difficulty. This doubting and hammering of theirs served me well to my purpose, that they might not perceiv the gulleries that I put upon them, and the smoake that I sold them. Whereby I finde that those who paint Love blinde, have

great good reason for them;  
 because that, if they not bin  
 so, they would have percei-  
 ved all my promises to be  
 nothing but winde, and that  
 the meanes which I pro-  
 pounded to them were  
 for no other end  
 but to gull  
 them.

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## CHAP. X.

Who perceiveth the gueries that I  
 put upon them, and the  
 smoke that I sold them.  
 Whereby I finde that those  
 who paint Love blinde, have

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CHAP. X.

*In which he proceedeth to relate his invention, begun with some discourses of Love, between the Governour of the house and this Gallie-slave.*

**T**He night being come which be a day for me, in lightning the heaven with infinite numbers of starres so bright and resplendent, that they dazeled the light of the day, and filled my soule with joy: when my honest Governour

vernour enters the Gallie, brave, Gallant and clothed with the best apparell that he had, because that amongst other directions that I had given as well to him as to his Master, the chiefe was that they should be fine & brave, as being a thing most requisite and necessarie for Magick skill; and having saluted me with close embracements he said to me, friend, that thou maist know that I can doe what I will at the Captaines hands, and that I want not goodwill to help thee, thou shalt know that through my intreatie he gives thee leave to leave off thy chaine for this night, and it may be, for ever, that thou maist walke with greater libertie, and performe thy bynesse and what

what is necessarie for it, and  
though the Capraine made  
some difficultie, I desired so  
earnestly that I obtained this  
favour in earnest, of that  
which I desire to do for mee.  
I who then was more knavish  
and more dissembled then  
foolish, fell into some suspi-  
tion imagining that this libe-  
ralitie offered ere it was des-  
ired, was fained, and but only  
to try me, wherfore I answe-  
red him, Sir I thanke you for  
the care you have had of me  
obtaining of my Master that  
he will take off my chaine, a  
favour which I would kind-  
ly accept, if it were possible,  
but it is not, because I must  
not change the estate that I  
am in, nor one point of that  
which is of my estate; it be-  
ing necessarie that he, who

shall

shall make this tryall, must  
 make in the same estate & ap-  
 parell that he is accustomed  
 to weare: and so I may not  
 goe but in mine owne clothes  
 & with the chaine because o-  
 therwise we shall do nothing.  
 The Governour was not a  
 little contented with my an-  
 swer, being assured that there  
 was in me no kinde of de-  
 ceite nor malice, but the pure  
 and simple truth, & pittying  
 me beleevd assuredly, that  
 there was more passion in my  
 words then Iustice, he em-  
 braced me the second time  
 saying, friend, God who is  
 wont to give the salve ac-  
 cording to the wound, hath  
 brought thee to this Gallie,  
 that by it thou mightst come  
 to the knowledge of my  
 Master, and enjoy the speciall  
 favours

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favours which thou shouldst  
 promise to thy selfe from his  
 liberalitie, if the businesse fall  
 out well. How well? answered  
 I him, hath the Captaine  
 any suspition that I would  
 deceive him? No by the  
 world answer'd the Gover-  
 nour, seeing that though  
 thou wouldst doe it,  
 thou couldst not: but it is  
 the great desire that we both  
 have to soften the hardnesse  
 of these she-Tygers, and to  
 turne them to our love, that  
 makes us thinke that impos-  
 sible which is easie for thee  
 to doe, and this is usuall a-  
 mongst Lovers. I never was  
 one, (answer'd I, and though  
 I should be more in love then  
 was *Marcissus*, I should never  
 perswade my selfe that day  
 were onight, that oxen fig,  
 and

and other fantasticall imaginations, that haunt Lovers, which rather may be called follies and vidle thoughtes then love-passions. It well appeareth that his darts have not strucke thee, saith the Governour, for if thou hadst tried them, thou wouldst not have spoken with so great freedome and so little trouble. Know friend, that Physicians ranke this disease amongst Melancholike passions, into which the diseased falleth, beleeving that which is not, and framing a thousand phantasies and visions which have no other ground but their perverse and corrupt imagination, which workes the same effect in Lovers, giving them an impression of jealousy, to an other

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ther of disdain, to an other  
of favour, making a moun-  
taine of nothing, all which  
is bred of a burning desire  
which they have to possesse  
that which they love. But to  
be willing to perswade this  
unto him who hath not tried  
it, is to desire to draw water  
with a sive, and to weigh the  
earth. I am no Doctor, Ma-  
ster Governour, I answer'd  
him, nor yet Batcehler, be-  
cause being left yong, friend-  
lesse and poore, I lived also  
without knowledge, having  
only foure words of Latin.  
Neverthelesse by the use of  
reason well knowen of all  
sciences, I understood the  
small reason that Lovers have  
to be so oft troubled upon  
so small occasion as they are  
troubled, because of necessi-

tie

tie their affections tend to two points, to wit, that the woman must be good or evil faithfull or disloyall. If she be good, faithfull & answerable to your affection in mutuall love, it is a great follie to be jealous over her: if she be unfaithfull and known for such a one, there needs no other counsel, but not to trust her nor love her. Whence may be cōcluded that all the accidents to which you say lovers are subject, are the overflowings of follie, and wants of wit, it being a notable extravagancie to love one that hateth, this being supposed that hatred cannot be the subject of love, nor love of hatred, seeing we ordinarily love them that bind us thereto by their love. If it

went



went by experience, saith the  
 Governor thou wilt lose thy  
 cause, because usually they  
 hate these that love them  
 best, taking the sight of a dy-  
 ing man for the occasion of  
 their hate, and it is a voice in  
 them now a dayes turned in-  
 to a nature, to shun those that  
 follow them, and to abhorre  
 those who adore them, as  
 the Captaine and I have  
 hitherto made a long and  
 unhappy tryall. Thinke not  
 to Master Governour, I an-  
 swer'd, that you have made  
 a good conclusion; for if  
 you will have the patience to  
 heare me, I will make you  
 see clearly in what your ar-  
 guments faile, and know that  
 love ceaseth not to love nor  
 hatred to hate, there being no  
 law of nature, and he that  
 foster'd

foster'd you in this philosophy, hath fed you with bad milke, because that Love alone not being accompanied with other circumstances, which are to be proportionable and reasonable is not all the motive of an other love. That Princess of noble blood should be tyed to love a Porter, that dieth for her, onely because he adoreth her. I deny your proposition, she is no wise bound to doe it, nor her well to affect him, the object that might move her not being in him. As a Prince hateth to the death a poore damsell, because she despiseth him, being unwilling to give consent to his wanton love, whence it may be gathered that neither the Porters love shall

shall in any case tye the Prin-  
 cess wil, nor Damsels scorne  
 Love shall breed hatred in the  
 Princes minde. Seeing that  
 love is found the good,  
 the profit and pleasure which  
 are the hookes with which  
 the will is taken, then it is  
 the motive of love, and the  
 Lady shall not be able to hate  
 him, who loveth her upon  
 these conditions, but therein  
 being unequalitie and disho-  
 nour, she may do it. You shall  
 more clearely perceive this  
 hatred, because when a  
 man dieth for a Gentlewo-  
 man, & she hates him excee-  
 dingly, this hate is not that  
 which inflames his love, but  
 the account she makes of her  
 honour & the feare of shame  
 if she should consent to the  
 pleasure of him that loveth  
 her

her, which consideration makes her coole and backward and him extreamely passionate. Whence it is concluded, that the woman offendeth not in hating him that worships her, nor any man ought to hate such a woman that disdaineth him. This thy Philosophie, my friend, answered the Governour, is framed of more words than learning, and I could refute it by plaine reasons, if time did afford us leasure, but the houre is already come, & the Capitaine will looke for us, only I would intreate thee to be mindfull of me as a friend, making thy inchantment of equall power with the crueltie of the Gentlewoman of whom I have spoken to thee. **Away** with this care, Sir, answered

I, for I will doe it in  
such sort, that though your  
Mistresse were harder-hear-  
ed & more frozen then the  
Alpes, she should be turned  
into a Mountaine of fire, hot-  
ter then Mount *Etna* of *Si-*  
*cile*. I beleeve so, said the Go-  
vernour, but I cannot chuse  
but wonder why thou being  
so cunning a fellow didst not  
enchant the Iudge to be in  
love with thee and not have  
condemned thee to the Gal-  
lies. If this secret were good  
for a man, said I, a hundred  
yeares agoe I had bin a Duke  
or a Governour of some Pro-  
vince, if I had not bin a Mo-  
narch. It is not good but for  
women, because he that first  
found it out, gave it this ver-  
tue only. That alone sufficeth  
me, saith the Governour, if  
with

with it I can soften that adamant, but with the hope that thou hast given me, I hold the victorie as certaine, and I hinder my selfe that I doe not see to morrow already. With these words we came to the other side of the harbour where my kinde Captain waited for us with great impatience and unquietnesse, by whom I was very well received, & he asking me why the Governour had not taken off my chaine, as he had charged him, I answered him the samethings, which I had before answered the Governour, wherewith he was exceeding wel contented. They leapt both on horse backe, & I followed them at leasure, because of the waight of my chaine, and being about a  
league

league from *Marselles* we arrived at the place appointed. They lighted down, and tying their horses at a tree, we with drew our selves together to the place where our tryall was to be made, & talking them with some necessary ceremonies, and telling them what they should say, I made a Circle on the ground whispering I cannot tell what strange and uncouth words, and turning my selfe often, sometimes towards the East, sometimes to the West, with some ceremonies so unusuall, that they made the Captaine and his Governor of the house both of them astonisht and fearefull. At halfe an houres end after that I had gone turning about like a foole, I made the Captaine  
goe

goe within it, charging him to say after me, who was so obedient and so forward to all that I would have him, that if I had then cut off his mustaches, he would have beleev'd that it was needfull for the enchantment. I made him strip himselfe, teaching him to say certaine words to every parcell of his clothes which he put off, which he pronounced so exactly that he lost not one syllable, beleev'ing that if he had missed in one jore he should have marred all this businesse. With this ceremonie I stript him to his shirt, he never making any shew of feare nor suspicion, being assured that he was safe enough by the presence of the Governour, who was much astonish'd to see



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freethem finish'd, it seeming to  
him that there should neither  
be time enough nor inchant-  
ment sufficient for himselfe.  
Pitty so moved my heart that  
I could not take off his shirt,  
having compassion of his in-  
nocencie, because it was then  
the coldest time of all the  
winter, and either through  
feare or cold, such a vehe-  
ment quivering and shaking  
of all his joynts tooke him,  
with such a chattering of his  
teeth, that the noise thereof  
might have bin heard halfe a  
mile from the place. I com-  
forted and encouraged him,  
with the shortnesse and quick  
dispatch of the enchantment,  
and the assured possession of  
his love, injoyning him in  
the meantime to be silent,  
and telling him that if he

L

spake

spake but one word, we should be presently in lesse then the twinkling of an eye all of us in *Barbary*. He then being in this plight, that is to say, naked in his shirt, I gave him a knife in his hand, commanding him to make some stabs towards the foure quarters of the world, at every one uttering some words, & for the conclusion I made him goe into the sacke. That which I then saw with mine eyes was a wonder & a miracle of God, because I alwaies imagined, that as he was going into the sacke he should suspect something, & that all mine invention shuld come to nothing: but a little lambe is not more obedient not more mild than he was, because that without any resistance

or shew of mistrust, he went in, being still assured by the presence of his Governour, and the ignorance he had of his loves; Which was good for me; for if he had known that the Governour was to be in chāted also, he had never gone into the sacke. Finally having packed up the poore Captain, I laid him along upon the ground with his belly upwards, tying the sacks mouth with a cord that was by me, & speaking still to the Governour to encourage him, and wishing him to have patience a quarter of an houre the enchantment was to last. So having left him in this talking, the Governour and I went aside about a stones cast who said to me in an exceeding great pelting chafe, I wil

lay a wager that thou hast forgotten something of my businesse, for here I see neither sacke nor knife for me, as for the Captaine. Here is no need of a sacke, said I, because your Magicall experiences are made stronger or weaker, according to the greater or lesser cruelty that Gentlewomen have: and the Captaines being exceeding disdainfull, I have made the enchantment of a sacke for her which is the strongest of all. Oh! brother, saith the Governor, what is this that thou hast done? mine is hard-hearted, disdainfull a Tyger and a Lyoness: for the Captaines, though she loves him not, notwithstanding shewes him some favour, and if it goes by disdain, we neede a  
hundred

hundred sackes, not one only  
 what shall we doe? Be quiet  
 Master Governor, said I then  
 seeing him afflicted, for there  
 is a remedy for all but death;  
 for that which is not in one  
 threed shall be in a hundred.  
 I will make with the haire  
 and the cords a hank which  
 shall have no lesse force then  
 the Captaines sacke, and for  
 as much as your Mistresse is  
 so cruel as you say, I wil adde  
 thereto a small matter which  
 shall make her, that she shall  
 never be able to take rest  
 while she see you. It is that  
 which I looke for, my friend,  
 answerd hee, let us martyr  
 her in such sort, that my love  
 may torment her thoughts &  
 her memory, & performe my  
 businesse quickly, before my  
 Masters be ended. Speaking

L 3

thus

thus we came to the roote of  
a tree, the place at which I  
had told him that his inchât-  
ment should be made, and in  
an instant making a circle, &  
teaching him what he should  
doe, I made him goe into it  
starke naked to the skin, be-  
cause I had neede of a shirt.  
Having him there in this fa-  
shion, I tooke his Mistresse  
haire, & twisting them with a  
cord I made a big roule, with  
which I tyed his hands to the  
stump of a tree, shewing him  
the mysterie that was hid in  
every ceremonie, & I would  
faine also have tied his feete,  
if I had not feared that hee  
should have suspected this to  
be rather the fact of a Rob-  
ber then of a Magitian, but as  
his hands were enough for  
my purpose I would do no  
more

more. Finally having made  
the dumb naked & bound, de-  
fended fro the sharpnes of the  
cold aire with the onely fire  
of Love, that burned in their  
heart, there was no body that  
could hinder me to give two  
or three knocks at the lock of  
my chaine with a hammer  
that I carried in my pocket  
and taking their horses and  
clothes I got me out of sight  
&, being armed like another

**S. George** I tooke the  
high way to

**Lions.**

**CHAP. XI.**

**With**

sham quired yllsni I . . .  
~~\*\*\*\*\*~~  
~~\*\*\*\*\*~~  
 and yllsni shi drawe the bloo

rich in **CHAP: XI.** Love to

and yllsni shi drawe the bloo

*In which the Theefe relateth*

*the disgrace that happened to*

*him, about a Chaine*

*of Pearle.*

and yllsni shi drawe the bloo

**W**ith the victorie of

this dangerous jour

ney, I tooke the

highway towards

the town of *Lyons*, joyfull to

see my self free, & the owner

of foure and twentie double

pistolls, which I found by the

hazard in my Masters pockets

with which and with their

clothes being brave & gallant

I went into the towne, & fal

ling in love with as many

brave



brave Dames as were there: I talked of love to all that I met with, and receiving particular favours of some, because my presence and my clothes assured them that I was a man of some great house and of good ranke. True it is that to keep them in this errour, and to hold my selfe in the good account with which I had begun, I oftentimes visited the Merchants of greatest credit, telling them, that I lookt for some Merchandise from *Venice*, and promising to deale with, I made them in love with me, and they trusted my words as much as my outface and my honest looks did deserve. By which & by counterfeited noblenesse, some Gentlewomen tooke occasiō

to be as far in love with me,

as

as *Thysbe* was with *Piramus*,  
 to whom I gave correspon-  
 dence in the best manner,  
 though I understood that I  
 was not so blinded with love  
 but this colour'd goodwil, &  
 these fained sighs tended ra-  
 ther for my monies then for  
 any good quality or beauty, of  
 mine. But as there is nothing  
 that can resist the kinde al-  
 lurements by which a woman  
 maketh warre against him,  
 whom she minded to deceive  
 I suffered my selfe a little to  
 be carried away by amorous  
 shewes of a Gentlewoman of  
 the towne, merry, pleasant &  
 who entertained me best  
 though she was none of the  
 fairest: who making shew  
 that she was taken with my  
 love, in a short time emptied  
 my poore purse, leaving me  
 like

like an Image wrapt up in velvet. I pressed also to binde her by all meanes possible answerable to her fained affection, not so much for my contentment, as for that she was provided with fine knackes, which she had bin accustomed to aske of any new lover such as are chaines, rings, bracelets, & above all a chain of Pearle, so bigge, round & bright, that at the very sight of them any man of courage would desire them: This friendship at first was very hot, & had a prosperous gale of winde, but as soone as she perceived the weakenesse of my purse, she struck the sailes of her good-will, & began to looke upon me with a crosse & fowre countenance, an accident which in some sort put me

me in doubt, & made me distrust that I should never work my feate, which I had projected at the beginning of her loves. So before that any falling out or vexing should rise between us, relying upon the kinde offers which a little before she had made me, making me understand, that not only her goods, but also her very life should be sacrificed to my friendship; I requested her to pawn her chain or her Pearls for to contribute with her for the expences of the kitchen, assuring her that I looked for two thousand Ducats from a living which I had in my country. But as they are old and subtle in their trade so they are also in their distrust, and so she excused her selfe, saying that the Pearles  
and

and the chain were pawns of  
a friend of hers who was to  
come and redeeme them the  
next day, and that her honor  
should be greatly endangered  
if she had them not in readi-  
nesse. There needed no small  
art to eover the annoy which  
that crafty answere bred me,  
nor little wit to turne into  
jest such a plaine denyall.  
So without making any  
shew, or answering one word  
to that purpose, I fell a  
laughing most heartily over  
her shoulders, saying to her,  
that it was a device that I  
had framed to try her good  
will and to see if she would  
indeede confirme that which  
she had promist by her  
words, and drawing out of  
my pocket a counterfeit  
letter of Exchange, I made  
her

her reade it that she might see the power that was giuen me to take up eight hundred Ducats from a rich Marchant of *Lyons*, whom she knew well, wherewith comming to her selfe from her rugged coynesse, she fell againe into her smiling humour, giving me a few light blowes on my cheeke, calling me distrustfull and mocker. I went away from her with a thousand embracings, making her beleeve, that I was going to receive a part of that sum, and God knowes what my heart was. But as povertie hath ever bin the mother of inventions, amongst many others which my imaginatiō afforded me, I choosed out one which was to sell my  
horse

might have at any rate whatsoe-  
 as giver, being content only to  
 eight have monie to live upon  
 a rich but three dayes, at the end  
 whom of which I minded to have  
 ewith a sling at her Pearles, and so  
 from to get mee out of the way.  
 fleece But it happened quite con-  
 iling trarie to me; I went to catch  
 few the wooll but I came backe  
 eke, fleec't which was the just  
 and judgement of God, and a  
 rom righteous punishment of my  
 em- fault. For though the Pro-  
 be. verbefsaith, *He that steales*  
 g to *from a Thiefe winneth a hun-*  
 am, *dred yeares of pardon:* yet the  
 my theft that is done to wo-  
 rtie men of this kinde, is not  
 of put upon this account. But  
 ny it should be rather held for  
 io a great offence, becausethat  
 ut for the monies they re-  
 ny ceive they sell their honor  
 se and.

and reputation which cannot be redeem'd withall the treasures of the world. I came to passe then, that returning in the evening to her house, and making my pockets jingle with the money that I had received for my horse, she met me with embracings, so smiling and kinde, that with her fawning and flatteries, shee made me almost beleeve, that the refusall she had made me of her Pearles, had beene but a tryall and prooffe, which she would make of my affection. Finally order was given for making supper ready, with which and the tricks that I minded to put upon her, at the comming of my money, I resolved to change her in such sort, that

in



her first sleepe, I should  
ave the commoditie to as-  
ult her, and shee never to  
erceive it. But my desires  
ad not so good successe as  
thought, because that such  
omen know more then  
he Devill, particularly she,  
who as an old beaten bel-  
dame in her trade, there  
was no ambush nor deceit,  
which shee had not pried  
into. So the more I urged  
her to drinke, so much the  
more shee proved coy and  
backward. Supper ended  
with all the joy that I could  
faine, and the hope which  
that good occasion promist  
me, we withdrawing our  
selves into her chamber, she  
began to untire her selfe with  
as much slownesse as it had  
beene her wedding night.  
But

But I desirous to arrive at the haven of my intention, to make her more carelesse and lesse suspicious, went to bed first, faining my selfe unable any more to withstand sleepe that urged me so eagerly. My disgrace was such, that shee distrusting the summe, that I had bragged to have received, and taking occasion by my dogges sleepe shee would search my pockets to trie if all was gold that glister'd, and if the nuts were answerable to the noise. But finding there was so little monie that it would scarcely furnish out the next dayes expence, she began to be vexed and to have an ill opinion of me. At all this (though snoring) I was  
more

ive more watchfull and more a  
ntent hunting then a Cat when  
care she watches a Mouſe, ſpying  
ious in what place ſhe laid her  
ining Pearles, that I might fiſh  
more them incontinent when  
that ſhe was fallen aſleepe. She  
My lay downe ſad and con-  
ſhee founded, thinking on the  
that ſmall ſumme of mony, that  
ceci ſhe had found, and oft-  
ſion times ſighing. Whereof I  
ſhee would in no wiſe aſke the  
tsto cauſe, as knowing it well  
gli enough, and not deſirous  
vere to let her from ſleeping  
iſe. which I ſo much deſired  
fo and long'd for. So a quar-  
uld ter of an houre after, which  
ext was the time that in my  
to conceit, ſhe was paſt all  
ill thinking of it any further,  
his I thought of mine owne  
as deſignes, weighing well all  
re the

the inconveniencies which might fall out, amongst which I considered the suspicion, conceived by her to be most difficult, it seeming to me that she would not sleepe but by halfe, and that seeing the least appearance of that shee imagined, shee would raise the house with her cryes, and put all the neighbours in armes. But amongst many inventions, there came a subtile one in my minde, and most fit for the purpose to this fact, which was, not to hide the Pearles in any part of my clothes, but to swallow them one and one, being assured that having past them through my body they would come forth more cleere and bright then  
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before, and that in this  
manner though all came to  
the worst, the Iustice would  
let mee free not finding  
the Pearles about mee.  
This thought, in my opi-  
nion seemed admirable  
good, and thinking that she  
was asleepe, seeing shee  
sighed no more, nor shewed  
any more her unquietnesse.  
I rose as softly, as was pos-  
sible, going barefooted and  
at leasure to the place, where  
she had left her Pearles, and  
having found them, I began  
to swallow them one after  
another, though with some  
difficultie, I being narrow  
throated, and they very big.  
My ill lucke was that while  
I was, about to swallow the  
last, it stucke in my wea-  
zand so unhappily, that it  
could

could neither goe foreward  
nor backward, I was forced  
to cough with some  
violence, and to awake her  
with my coughing, shee called  
upon me with teares and a  
stonisht, and I dissembling  
the best I could the hinder-  
rance of my weazand, an-  
swered her that I was seeking  
for the Chamber-pot with  
which shee was well apaid  
for a while, though not sa-  
tisfied with my answer, it  
seeming a thing unlikely to  
looke on the cupboard for  
the Chamber-pot, which  
was usually set under the  
bed, wherefore casting with  
her selfe the meanes to satisfie  
her suspition, without  
making any shew of distrust,  
shee counterfeited an excee-  
ding fore paine in her bellie  
uttering

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string great cries, and cal-  
 ling to her two maides that  
 were in the house for light,  
 and some warme clothes:  
 shee held in her dissembled  
 paine for the space of halfe  
 an houre, supposing that  
 would be enough to take  
 from me the suspicion of her  
 cunning flights. About the  
 end of which, shee riseth  
 from bed like lightning, and  
 looking round about the  
 room with a lighted candle  
 and where shee had left her  
 Pearles, and no finding  
 them, without speaking ever  
 a word, or asking any other  
 reason then what her ima-  
 gination perswaded her, she  
 begunne to beate her face  
 with her fists, that inconti-  
 nent shee fill'd her mouth  
 with blood, uttering after  
 that

that loud and shrill cryes,  
 that in lesse then a quarter  
 of an houre, above two  
 hundred people were assem-  
 bled, and amongst them the  
 Iustice, who breaking open  
 the doores of the house,  
 came up furiously, finding  
 me in my shirt, and her in  
 her night attyre, with her  
 haire about her eares and her  
 face scratcht, calling to me  
 for her Pearles most furi-  
 ously. The Iudge com-  
 mands that every one should  
 hold their peace, that hee  
 might be inform'd of the  
 fact, and take the deposition  
 of us both, and hee having  
 beguane with me, I gave him  
 content with very humble  
 words; so that neither his  
 threatnings nor intreaties  
 could draw any other an-  
 swere



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swere from me. Neverthe-  
lesse the Iudge seeing the wo-  
mans vehement complaints  
and bitter teares charged  
that my clothes should be  
search't which was execu-  
ted with such care and dili-  
gence, that hardly a moate  
of the Sunne could have  
beene hid in them, and they  
not finding there the Pearles  
all of them with one ac-  
cord judged mee to be in-  
nocent, and condemned her  
as subtle, shamelesse, and dis-  
sembled. She seeing then  
that they all spake against  
her, and misregarded her  
complaints, cast her selfe  
downe at the Iudges feete,  
tearing her haire, and ren-  
ding her clothes, and utter-  
ing such strong cryes, that  
the Iudge knew not what

M

to

to thinke, nor what resolution to take, and consulting of the matter with those he brought with him, he resolved, that it having beene verified that she had the Pearles when she went to bed, they should be searched for, in all the most secret corners of the Chamber, they not being found, they should send for an *Apothecary*, that should give me a potion mingled strongly with *Scammonie*, to the end that if I had swallowed them, I might cast cast them up againe. The Iudges sentence was put in execution, and having done their diligence proposed about the Chamber, and not finding the Pearls, they were forced to come to the last remedy, which was the Physicke

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sicke, they which forced me  
to take in full health without  
the Physitians appointment,  
and against my wil, & though  
I did all that was possible for  
me to vomit them, there was  
no meane to make me doe it,  
so a vehement strife being a-  
wakened in my guts I was  
compelled to give way to  
the Pearles, and to tarry my  
selfe in prison, enjoying the  
favours which these Gentle-  
men Iustices are wont to  
bestow upon those  
that fall into their  
hands.

\* \*  
\*

**CHAP. XII****M 2**



## CHAP. XII.

*In which the Thiefe relateth  
the last disgrace that be-  
fell him.*

**I**T was about fixe a  
clocke at night,  
when my *Andrew*  
made an end of  
telling me his disafter about  
the Pearles, and I desiring  
to know the last that kept  
him then in prison, I in-  
treated him to tell mee it  
from point to point, with-  
out missing any thing re-  
markeable: wherein hee be-  
ing willing to give me con-  
tent

tent hee answered joyfully  
in this manner. If God  
would have pleased that this  
should be my last disgrace,  
and if it had beene as soone  
ended as I shall end the dis-  
course thereof I should  
have thought my selfe hap-  
pie; but I dare not trust to  
my hard lucke, because that  
it being accustomed to per-  
secute me, I do not beleeeve  
that it will ever cease to use  
mee unkindly with new tor-  
ments. Know then that the  
Iustice of *Lyons* having con-  
demned me in two hundred  
lashes of the whip, through  
the streets accustomed, for  
such malefactours, and  
marking me with the towne  
marke, they banisht me the  
towne with shame enough,  
allowing me but three daies

only to dispatch my busi-  
 nesse and goe into banish-  
 ment: during which dayes  
 I thought upon a thousand  
 fantastickall discourses, be-  
 thinking my selfe, how I  
 might repaire the povertie  
 that had overtaken me after  
 so great abundance. And  
 after I had bethought my  
 selfe of a thousand plots,  
 never a one of which plea-  
 sed me, the Divell put one in  
 my head, which was the  
 trouble that I now am in. I  
 bethought my selfe that the  
 same day that I was whipt,  
 a famous Theefe came af-  
 ter me, whom the Iudge had  
 condemned to the same  
 paine, a young man of good  
 disposition, and of a vigo-  
 rous courage, wittie, and one  
 of the cunningest Theeves  
 that

that in all my life I had dealt withall, but unhappie as well as my selfe. I acquainted my selfe with him to trie, if betweene two wretched Caitives we could finde some comfort in so great a mishap, and communicating one with th'other our intent and thoughts, we resolved to make a journey together to *Paris*. But before wee were fully resolved of all things fitting for the voyage, we had a consultation about our povertie, and infamie, descending upon the meanes which we might make in so great mishap, and thinking it was not safe for us to embarke our selves in so great a citie as *Paris*, not having meanes to live on there, and by

which to busie our selves,  
 at least while wee were  
 knowne. And after that he  
 had given me the hearing a  
 long while, and heedelessly  
 heard all the reasons and de-  
 signes which I propounded,  
 he said, Master *Lucas* (for  
 that was the name which I  
 had at *Lions*) the inventions  
 that you shew me are good  
 and worthy of such a spirit  
 as yours: but they bee  
 hard and difficult questions.  
 Wherefore leaving them  
 for another occasion, I will  
 tell you one, which if it fall  
 out well, it may well be  
 that we shall get out of this  
 miserie. This is that we may  
 use diligence to finde in this  
 Citie of *Lions* some Mar-  
 chant that hath trade and cor-  
 respondence at *Paris*, from  
 whom



whom wee may get a letter directed to his friend, and having found him, you shall tell him secretly, that you will make up some packes of Marchandise in this towne to be transported to *Flanders* with some mony, and leave all at *Paris* in the hands of some sure man, that it might be kept safe, while you go to *Antwerp*, where you shall make as if you have a Cozen germane, to trie the price, and how your Marchandise may be past off; and that having never beene at *Paris*, nor made any acquaintance to whom you might recommend your packes, you shall intreate him to write to some Merchant of his friends, that hee may keepe them.

M 5

for

for you. For so much, I  
suppose, hee will not refuse  
you, and if he agreeth to it,  
let me alone. You shall see  
how I will rule my hands?  
If that be all that hinders  
you, said I, I will finde  
them that shall give me a  
thousand letters, and not one  
only though I am now dis-  
graced, and with infamie  
yet bleeding, I would have  
you to know, that there  
was moe than foure that  
will doe somewhat for me,  
and that this is true you shall  
see by and by. With these  
words I went from him, and  
going to a Marchants house  
of my acquaintance, asking  
of him a letter, after the  
forme that my camerade  
had told me, with which I  
returned exceeding content,  
and

and putting it into his hand, he kissed it a thousand times, praising my diligence and credit, and so at last we came to *Paris* with it, where wee being retired to a Chamber of the suburbs, we made two Packes, with some pieces of coorse canvasse, the rest full of sundry things, such as old shooes, old clothes, ragges, and such other wares, and my Camerade put himselfe in the third, wherein I packt him up so neatly and handsomely, that neither his Packe nor the other two seemed to be nothing else but camlots or Fustians. Our Packes being made up, I went to give the letter to the Merchant to whom it was directed, who receiued it most gladly

gladly offering me all his house. After this wee agreed that I should send the Packes at eight a clocke at night, to save the custome other dues to be paid by the Marchants, amongst which entred that of my companion, if not full of camlors, yet at least of cords, ladder, hooke, file, lantern, knife and other militarie tooles, with which to make war for necessitie, and robbe the Marchants mony. He then being entred and all in the house asleepe, because it was past eleven a clocke he slit the canvasse with a knife, and coming out hee searcht all the corners of the house, throwing out at the windowes some apparell and filke gownes with that seemed

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seemed to him to be of the least, which I gathering up in the streete with great diligence, the Divell would have it, that the watch in the meane while came by, with so great silence and dissimulation, that they gave me no leasure to hide our bootie, which I was gathering up, nor to betake my selfe to the flight. And as there was no great neede of questioning mee for to know my cōp-mates, sith these wares could not fall from heaven, they perceived that my Camerade was above, whom, after they led mee to the prison; they imprisoned also for the same crime. He went out a fortnight agoe, being condemned to the Gallies for ten yeares

yeares, and I feare not much  
lesse, if the mercie and boun-  
tie of the Iudges have  
not some pitie  
of me.

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# CHAP. XIII.



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CHAP. XIII.

*of the Statutes and Lawes of  
Theeves.*

**B**Y the discourse  
which I have made  
of my Historie,  
saith honest *And-  
rew*, I have noted that you  
did not like well that I cal-  
led our Company a Com-  
mon-weale, it seeming to  
you that wee are governed  
only by the desire wee have  
to steale, without any other  
law or reason, which is clean  
contrary, seeing that a-  
mongst us is done nothing  
which

which is not ruled by reason  
 laws, statuts & ordināces, pu-  
 nishing those that otherwise  
 exercise our arte. We have in  
 the first place a captain & Su-  
 perieur, all sorts of whom  
 theevs obey, & he disposeth of  
 their thefts w<sup>ch</sup> they shold aet,  
 nāing these who seeme to him  
 the fittest for the purpose, and  
 choos<sup>ing</sup> the cūningest & wi-  
 sest of the cōpany for the most  
 difficult & dangerous thefts.  
 And in this there is so good  
 order kept, that there is no  
 man amōgst us that forgetteth  
 one only point of his duty, nor  
 that passeth the bounds of his  
 commission undertaking that  
 w<sup>ch</sup> is in another mans charge  
 nor meddling with greater mat-  
 ters than his capacity can cō-  
 passe. And know this that it is  
 the most essētiāll point of our  
cōmonwealth, by the disor-  
 ders



ders wherof all others are undone This captain examineth him that cometh newly unto the company giving him three months of novice ship, to try his courage, inclinatio & ability, in w<sup>ch</sup> time, he propoundeth to him some witty questions as be these; to hang up some little thing without ladder, pole or line; to steale a mans horse as he is riding on him upō the way; To snatch away a Courtiers band amōgst a hundred people, & many other things of this kinde. And having known his inclinatio & capacity, he givs him the office of a robber, of a Grumet, of a Cut-purse, or any other wherof he is found to be most capable. You will not deny but that this manner of proceeding is a great state point, just reasonable, & so necessary

See Cap. 7.  
p. 54.

for the Common wealth,  
that because it hath not bin  
practised, so great disorders  
are seene every where in it,  
seeing violence can promise  
no other good end, I will tel  
you that estates and offices  
should be given to every  
one, according to his natural  
inclination, without enfor-  
cing or tying him by any re-  
spect to another thing than  
to that which it desireth, not  
following that which trou-  
bleth, to wit, unquietnesse  
and mishap. For I held it  
impossible, that shee whom  
her parents shall put in a  
Cloister against her will, for  
want of monie to marrie her,  
can live in peace and con-  
tentment. As also he wil ne-  
ver proue a better husband,  
who for the only pleasure of  
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his parents, and against his minde is tyed in marriage, and so of other employments. We have a notable example of this good order in the *Lacedemonians* state, a curious people, civill and wise, who suffered their children to grow up in libertie, without putting them upon any employment, nor to store up their appetite to any other estate, than to that to which their minde prompted them, and when they came to age and discretion they might choose of themselves the meane to live by most proper and most besitting their naturall inclination, and thence it proceeded that all their actions were so wel ordered and so perfit. After this manner our Cōmon wealth is

is governed, & with this law  
our captain ruleth the capaci-  
ty of those, who come newly  
unto him, bestowing on him  
the office & maner of stealing  
according to the disposition  
that hee hath taken notice of  
in him in the months of his  
novice-ship.

This Captaine is an old  
man, wise, well experienced  
& finally exempted from the  
trade, as being one whose  
force and nimbleness having  
failed for the practize, he ex-  
erciseth the Theoric with  
us teaching us the method  
and precepts of stealing.  
To which end he makes us  
meete together once a week  
in a certaine place appointed  
for the purpose, where he  
bindeth us to give a strict ac-  
count of all the thefts and ac-  
cidents

accidents that have happened therein, reprovng sharply those who are negligent and prove vnprofitable, praying the vigilant and subtle. This is done ordinarily on Saturday night, on which day he appointeth all that must be done the weeke following, shewing out to every one the places that he shold keep in, & the thefts in which he shold be employed, taking of the all a strict oath of faithfulnessse, & punishing the offenders, the first time abridging him of that part of the theft which belongeth to him, the second depriving him of the place of fixe moneths, and if he be incorrigible and stubborne, he puts him into the hands of the Marshall. If hee falls in a fault by negligence

negligence & carelesnesse, as it may be by comming to late to his place, to go elsewhere, or let slip some occasion in not laying hold of it, he is deprived of a weekes benefit, & taking from him the office of a Theefe, he puts him in the office of a Spie, or of a watch-man, for the time that our Councell shall appoint.

Of all thefts in the first place is allotted the fifth part to him, that spares the whip to us, banishment, the Gallies, the Gallowes, and that which remaineth of the tenths for pious uses, which are, to succour the sicke and needie of our companie, to release prisoners, and to ease the disgraces of those that have no monie.

We

We receive no women in the companie, unlesse it be in case of great necessitie, and when it cannot be otherwise, because by nature they cannot keepe secrets, & they being unable to eschew this inconvenience we are bound upon great paines not to reveale unto them, how, from whom, and when wee have stolen.

He that commits the theft hath equall share with the Captaine for paines & danger that hee hath put himselfe in, his complices have the third part, and the Spies the fift.

As for the honour and respect which is due to every one, there is such an order kept, that no wrong is done to any one of the companie,  
every

every Officer having his ranke and place appointed in all our meetings, assemblies and consultations.

See Cap' 7. For the first are the Robbers, next the Stafadours, then the Grumets, after these the Hōbgoblins, then follow the wooll-drawers, the Mallets follow them, and last the Apostles, Cigaretts, Cutpurses, and Caterers.

Over all these a kinde of Theeves bearesway, called among us Liberalls, whose office is to undertake some strange points, as to blacke their faces with inke or kennelldurt, to hang Garlands of hornes at mens doores, libells or such like, and these are the wittiest of all the company, and those who as it were indued with the best

wit



wit and invention, weigh and  
foreseeing all the difficulties  
that can happen in a dange-  
rous case.

None of the companie  
may make any quarrell,  
noise or contentiō with ano-  
ther, about any matter what-  
soever, unlesse it be fained or  
subtle, to avoide any suspiti-  
on, that may be offered.

We may not eat twice  
two of us together in one  
and the same Tavern or vi-  
tailling house, except it be  
once in the sev' night, to th'-  
end that if any thing come  
in the way to be stollen there  
we may breede no suspition  
amongst them that should  
see us there.

We are forbidden also to  
go together through the city  
or to speake familiarly one to

**N**

**another**

another, unlesse it be to fall a quarrelling, & to make some false blowe at one another, to draw people together, that upon the occasion of our quarrell the Cutpurfes may make up their hand.

Every professor of the companie carrieth his badge and secret marke, by which he is in an instant known of us all, understanding by this order, how many there are of an office in every streete & part of the town. So the Robbers beare alwaies a glove hanging and made fast by one finger.

Cap. 7.  
ibide

The wooll drawers button their doublet by intercession that is to say, they button one and misse the next. The Statfadoirs stroke their mustaches and their beard at every space, sometimes thrusting  
their their

their finger into one of their nostrils. The Cut-purses have a little white marke in their hat-bands. The Mallers beare their cloake after a certaine fashion, and finally every particular office hath its particular token by which it is known among the company.

When any woman of the companie is married every profession gives her five Crowns to augment her portion, keeping neverthelesse such an order, that she may not be married butto one of her owne trade; that is to say, the Daughter of a Robber with a man of the same vocation or calling. And if by chance some Cut-purse should marrie his Daughter with a Robber, Staffador or

Grumet, hee is bound to give him a hundred crowns in portion more then ordinarie, because his sonne of Law is of greater and higher Office then the father is.

We make a vow of patience and suffering, promising to be couragious and constant against torture, though we be feldome put to it, because (as I have told you) all that is salv'd with the fifth part.

And to the end that all the places of the towne may be sufficiently provided, it is enacted that every professour that shall come newly to a place, should put there some marke, shewing thereby the number of Theeves which are in that part

part : so the first that com-  
meth layth a die in some  
secret corner, and yet well  
known to those of the  
companie, with the *Asse*  
turned upwards; The second  
that commeth, turneth the  
die to the *deuse* point, the  
third to the *trey*, the fourth  
to the *quater*, and so the  
others to the *fise*, and being  
come to that number,  
the same Office stayeth in  
the same place, because that  
according to our lawes we  
cannot be above fix in one  
and the same place: and  
when any one goeth a-  
way he turnes the die  
upon the number of theeves  
that remaine, in such sort,  
that they being fix, the first  
that goeth away turnes the

N 3

Die

Die to the cinque point,  
the second to the quater,  
the third to the trey, by  
which number he that is  
behinde of the Theeves is  
knowne.

We are bound to nourish  
and sustaine all the creeples,  
blinde, sick, and those whom  
their extreame old age ex-  
cuseth from stealing. . . .

None of us may weare  
cloake, hat, breeches, dou-  
blet nor any thing else that  
was stollen, nor sell gold,  
silver or jewells in that  
towne where they were  
stollen, under paine of a  
great and exemplarie pu-  
nishment.

Wee are commanded to  
carry alwayes a false beard  
in our pocket, with plaisters  
of sundry sorts, to disguise

us in an instant when occasion shall require,

As concerning Religion we are halfe Christians, because that of the two principall commandments of Gods Law we keep one, which is to love God, but in no case our neighbour because we take from him that he hath.

Next we receive and allow of the two parts of confession (because now and then we confess) and contrition, but of the third, which is satisfaction or restitution we not so much as make mention or Talk .

FINIS.

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